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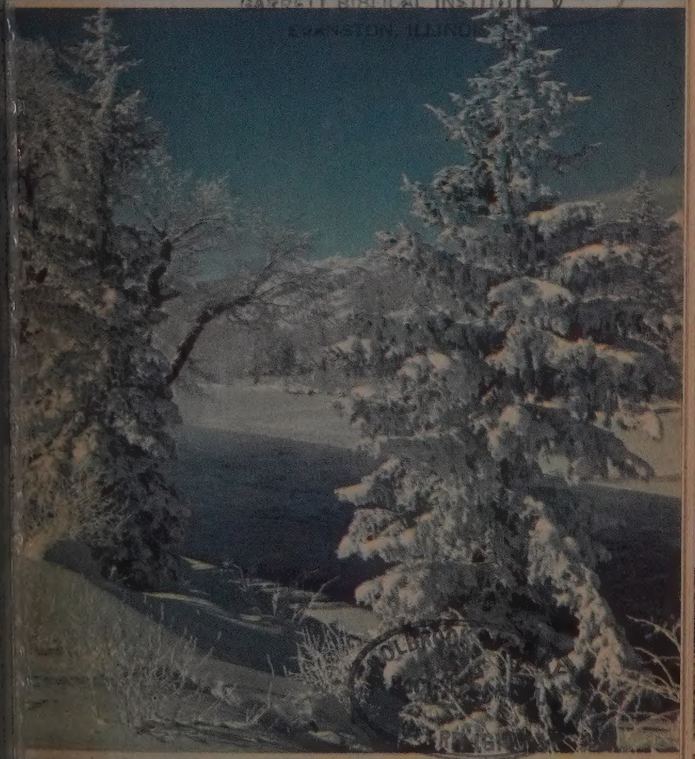

Happy New Year

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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from January 20 to February 19

Illumination: All darkness is dissolved. I am one with the ever-renewing Christ light.

Prosperity: All thoughts of lack are eliminated. Prosperity and success are established in mind and affairs.

Healing: Old thoughts and old conditions are as waters that have passed away. In Christ I am conscious of new life, new strength, and new health.

For instructions about these thoughts turn to page 51

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All Things Made New

from the writings of

CHARLES FILLMORE

RENEWING

BEHOLD, all things are become new." It will make a great difference what kind of thoughts you hold in mind during the year 1951; and every year; in fact, every day and every minute. "Now is the acceptable time." New ideas make new things. A new year with old thoughts simply perpetuates the old year. You must have new thoughts if you want a new year.

This passage from the Revelation quotes the Lord God as saying, "Behold, all things are become new." To you, the individual, it is the *I*, the Lord of your consciousness; it is that in you which decides. It is the lawmaker that says, "I make all things new." The *I* is never old. It lives in the now, in the beginning. This divine *I* is to each individual. We may have thought that the great overruling law is outside ourself but as we enter the new year,

PACIFIC SCHOOL OF RELIGION

let us realize that the *I* that makes all things new is within.

"The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet."

The mind must be inspired by a tremendous ideal. What is your ideal? To what end are you working? You desire unity, harmony, and accord in all the forces of your mind? Then concentrate all your thoughts and all your efforts to one end the accomplishment of your ideal. Paul said: "But one thing *I do*."

Refuse to let discord or indefinite activities turn you aside from your one great purpose.

Your ideal must express itself in a formed objective. If, for example, you have your highest ideal in the Christ and you are studying and striving to think and live the very highest in you, you must throw the full force of your thought on the glorification of all your faculties after the Christ pattern.

Jesus said: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This means that when the ideal is glorified and has attained the mastery, the twelve powers of the mind will reflect that glory and in their sphere of action exercise like power and dominion.

Just as before the worlds were formed creative Mind was quiescent and contemplative, so realize that you are centered and poised in Christ and be peaceful and meditative, that the image of your

perfect world is now formed in Divine Mind, ready to come forth into manifestation.

The idea of perfection is Christ, the first-born of every creation, and Christ becomes manifest through the Holy Spirit. You are God's idea of a perfect creation, and when you come into the time of unfoldment, when your perfection is in the ascendancy, divine principles will organize in your life to the extent that the Christ is placed in control. Then you will receive the power of the Holy Spirit. Then the Holy Spirit will become mediator between God and you. "For there is one God, one mediator also between God and men."

The Father is always first in the divine Trinity, the Son, second, and the Holy Spirit, third. The function of the Holy Spirit, or the Spirit of truth, is to reveal to you the deep things of Spirit; to guide you into the experiences that are for your highest good; to reprove you when necessary; to judge the real motive back of your every act; and to instruct you in all ways. The Holy Spirit is the law of God in action, always working to perfect the soul. The Holy Spirit comes into conscious touch with the life in you at many points until you are enveloped in its power. In the light of the Holy Spirit, the soul may seem to take on the characteristics of personality, but far transcending the personality of the intellectual man.

The Bible is full of instances bearing testimony of the guiding power of the Spirit of truth. Every book of the Bible has many incidents that bear proof of the direct and personal interest of the Holy Spirit in all the affairs of men. The Holy Spirit is

God manifest. "Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud." The Children of Israel were guided out of Egypt into the Promised Land by the Holy Spirit. The Holy Spirit "goest before them, in a pillar of cloud by day, and a pillar of fire by night."

Joseph, the espoused of Mary, was led by the Holy Spirit to take Mary and the infant Jesus into Egypt to protect the young child's life. "Behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him."

Paul was guided continually by the Holy Spirit. "The Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

The Revelation came to John when he was lifted up, or inspired, by the Holy Spirit.

Man, by separating himself from God in consciousness, shuts out of his life the help of the indwelling Guide. But Christ connects man with his spiritual Source and opens the way by which he can receive direct communication from God. Jesus spent whole nights in prayer and meditation, until His very breath emanated the Holy Spirit. He became so at one with God through the Holy Spirit that He "breathed upon them, and saith unto them, Receive ye the Holy Spirit."

The "good tidings," or gospel of Jesus Christ, is that every man shall become the "only begotten Son," just as Jesus was and is. "In that day ye shall

know that I am in my Father, and ye in me, and I in you." The only way we can be in the Father as Jesus was is to have the same consciousness that Jesus had. To be one in the Father, as He is one, and thereby fulfill His prayer, we must be equal with Jesus and able to do the works that He did. If we have a sense of inferiority, if we feel that Jesus had greater wisdom, or power, or love than we are capable of unfolding, we are not measuring up to the promise in the Revelation: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches."

Health and abundance are ours by divine birthright. In Spirit we are even now perfect and whole and prosperous. We awaken the consciousness to that which is already finished in Spirit. The word "Jerusalem" means, "Habitation of peace." The city of Jerusalem is the great city of spirituality, the city founded on perfect peace. Thoughts emanating from this spiritual consciousness radiate peace, abundance, faith, power, and love. We must have these qualities before we can reach high spiritual unfoldment. There is a certain power in an intellectual perception of all good things, but there is a greater power in spiritual realization. During this New Year's season let us realize and know that the principles of Truth, rightly applied, are able to work out any problem for us. When we make that inner union with God-Mind to the extent that we can receive the baptism of the Holy Spirit, we come to know what Jesus meant when He said:

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Be Thou in Me

Derek Neville

O Lord, may I be to others as the rain is to the thirsty earth, or the river to the sea, softening the hardness of hearts that are dry and weary and letting the waters of love flow ever out from my being.

O Lord, be Thou in me!

O Lord, may I see in others the beauty that gives them life and forever sustains them. May I see past their mistakes into the realm of their true desires. May I see Thy hand at work in the garden of their lives, pruning, weeding, nourishing, and tending.

Give me Thine eyes, O Lord!

O Lord, may I hear in others the angels speak and the heavenly music sound. May I not miss the need in human speech, the pain or weariness, the loneliness or care.

Lord, speak for me that I may be Thy voice.

O Lord, if I will be so humble, leaving myself empty save for the desire that Thou mayest come in, then, then, O Lord, shall the choir of heaven be in the midst of my silence, and the valley of my darkness shall be made a valley of flowers.

And others shall see Thee even in the lowly place of my own heart!

Your Word Is the Seed

L. STEVENS HATFIELD

THE POWER of the spoken word has been recognized for centuries. The writer of Genesis symbolically portrayed it when he represented God as speaking words and creation taking place as a result.

Jesus Christ healed through the power of His word. We are all familiar with His commands:

"Stretch forth thy hand."

"Go, wash in the pool."

"Take up thy bed."

"Lazarus, come forth."

We have only to experiment in order to find that words of fear, criticism, hatred, and the like eventuate in unhappiness, sickness, and lack. Likewise words of beauty, strength, and joy create harmony and peace and bring forth health, prosperity, and happiness.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Your thoughts and your words are the tools you use to carve your destiny. When you gird your words with the power of understanding faith you can call your good from the realm of desire into actual manifestation.

Every word you speak contributes to your life. Your words can energize your body with vibrant

life. They can imbue your affairs with the Chris Spirit of harmony and success. They can bless you family, your friends, and your world with happi ness, peace, and plenty.

The words of Jesus recorded for us by the Gos pel writers are the most vital words ever spoken They are alive with Truth and filled with tremen dous divine power. You too have this creative power It works through you as your ability to think and to speak. You must think, speak, and know tha God hears you; then you must listen while He speaks to you.

Pray that you may express your thoughts so tha your words will make others feel at ease. Pray tha you may express your love so that your words wil bring happiness to others. Pray for strength to keep still when you are tempted to speak words of anger or criticism or hatred.

"Set a watch, O Jehovah, before my mouth:
Keep the door of my lips."

Every word you speak involves the use of Spiri energy. Your words have creative and directive power and they shape the condition of your life and affairs according to the direction you give them when you speak. When you speak carelessly or thoughtlessly you are likely to say things you do not mean, negative things or things of ill will about your self or another. But if you learn to invoke the guid ance of the Spirit of God before you speak the words you speak will be words of Truth and love and wisdom. They will bring comfort to those who are downcast. They will establish harmony in place of discord. They will lift up the hearts of thos

ho are lonely and discouraged.

"As he thinketh within himself, so is he," is an nfailing index to your self-control because what- er you think you express in your spoken word nd it outpictures in your life. If you desire to be ealthy, happy, and prosperous you must think and peak of yourself in this light. The quickest and rest way to improve conditions in your life and fairs is to train yourself to think and speak cor- ctly.

Your word has power. What you think and say er and over will not always come to pass in the ay you want it to. Ann did not like her work in ie newsstand. Over and over she said: "I don't ke this place. I'm going to quit." Then one day ie caught her hand in the washing machine wringer, juring herself so badly that she was out of work or several weeks. How much better it would have een had she said: "Things seem hard here but ey will right themselves. Love is in charge of my fe and love will prevail."

He that guardeth his mouth keepeth his life;
But he that openeth wide his lips shall have destruction."

Words spoken from an understanding heart have finite power to bless, and in blessing others we ways bless ourself for as we see Truth at work others we rediscover it in ourself.

Often we fail to realize that the lack of good in ir life is due to the kind of thoughts and words at we send forth, for all that we send out re- rns to us—kindness, generosity, helpfulness, eanness, stinginess, or hindrance.

When you discover yourself being critical i thought or word it is time to realize the truth c your divine self. Those who appear to be actin inharmoniously do not need your condemnation bu your blessing. Let your acts and words reveal you loving attitude toward others. Patiently disregar any seeming unkindness and look beyond appear ances so that you may judge according to God' law of love. Through words of faith, hope, trus and love you can draw blessings to yourself and yo can give out blessings to others. You may spea endless statements of Truth without results unles you build them into your consciousness, unless yo believe your words to be true, unless you make ther a part of your very being. When you believe you words to be true they become alive and powerfu

"Thou shalt also decree a thing, and it sha be established unto thee."

God created the world from void and darl ness through the power of His word. He said, "L there be light: and there was light." You too ca create through the power of your word. You ca bless yourself, your family, your friends and ca that blessing into manifestation. You can heal th sick, bring harmony out of chaos, plenty out of lac happiness out of sadness by "forceful . . . words uprightness."

God has given you the power to speak the wo of health, prosperity, peace, and happiness. Wh ever you may need, whomever you may wish t bless, speak the word and the good that you decr will be made manifest. Mightily your words p forth to do their perfect work, so when you spe

hem be sure that you send them out to fill your fe and the life of those around you with hope nd joy and peace and love.

As you ascend into spiritual consciousness you ase your own words upon the word of Truth, you ake every utterance conform to the Spirit of ruth. By your words of Truth you can speak whatver you desire and see it manifest as a creation of he word of God.

"By the word of Jehovah were the heavens nade . . . he spake, and it was done."

You have it in you to unfold in the Christ conciousness as steadily as you please and you will nd that you manifest external results according s you work within. You cannot justify the spoken r professed Truth unless you live the life of ruth—your own unfoldment demands this. Whatver you dwell upon in thought and express in ord will find an outward expression in your life. our words are mighty to uplift and bless all who ear them. They are equally mighty to tear down, umiliate, and destroy.

Knowing that God stands behind each word f Truth that you utter, you can declare health, appiness, and abundance for all you meet in perpn or in thought and know that through you He irects His blessings into visible, tangible realities.

Turning from the disturbing things of the world, ou can hear the voice of God within you. You an hear His word of Truth and in acting accordng to the divine revelation that He gives to you, you an profit by His wise counsel. You can be filled ith His wisdom and establish His will of perfec-

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tion in all your affairs.

Your mind is fertile soil ready for the pla of the seed. If you sow life thoughts you w ceive a harvest of strength, vitality, renewal, fication, and perfection. If you sow thoughts o stance you will reap just recompense and fin stability. If you sow thoughts of love you wil respect, good will, and understanding. If you thoughts of peace you will reap right adjus for yourself and for those you meet.

Let your words and acts reveal your lovi titude toward others. Patiently disregard any ing unkindness and look beyond appearanc that you may judge according to God's law of Do not condemn those who appear to be inharmoniously but bless them so that they feel called upon to express their innate div When you discover yourself being critical in th or in word remember that by harmonizing yo with God's law of order you open the wa divine order to prevail in all that you think an

High thinking, right speaking, prayer, and tation help you to abide upon the mountaint consciousness, and from there your Christ radiates to the circumference of your world, minating all your ways, directing all your acti keeping you from judging by appearances, making you tolerant of other persons.

By your words you shape your life. Whe say you are strong, vital, alive, and well you your body tingling in response. When you words of prosperity you feel a quickening o mind that cannot help but give forth rich

behooves each of us to resolve this day to
ly positive, uplifting words. If you carry out
solve watching each thought and word care-
you will be richly and joyously rewarded.
he word is gone forth from my mouth *in*
usness."
he word of God is living, and active . . .
to discern the thoughts and intents of the

Beyond Speech

If speech could only carry
The soul's deep, voiceless cry;
I would tell you God is goodness,
And I would tell you why.

Then you would feel the presence
And the sure unfailing care
Of God, who waits beside us
And hears our faintest prayer.

If words could only picture
The uplifting sense of grace
That God grants to the believing,
You would seek His dwelling place.

But the power of words is empty—
Spirit is too profound;
God's good is beyond the confines
Of the artifice of sound.

And only the earnest seeker,
Whose faith is strong and clear,
Can feel the priceless comfort
Of God, forever near.

—*Leola Littrel*

Thoughts for the New Yea

FRED A. BARROW

But forget not this one thing, beloved, that o day is with the Lord as a thousand years, and thousand years as one day.

THE ENDLESS TAPE of time unrolls fro eternal past and on into the eternal f And on that tape we human beings ma other year gone and another year begun. But days, years or centuries are but splashes made water of a mighty ever flowing river. They a mentarily visible then they are gone.

As Thomas Carlyle, the Scotch historia philosopher wrote years ago, "The poores that passes over us is the conflux of two etern From this we assume he meant the junction eternal past and the eternal future. But such a tion is of course purely imaginative for eternit indivisible unity, even as the eternal God is divisible unity.

However as the last month of a year draw close we say, "Well, a new year confronts us old year, with all it has brought us of joy or row, of success or of failure will soon be a th the past. By the help of God we shall make th ing year a more joyous one, a more successfu And we shall strive toward that good purpo only for ourselves but for others." That is a new-year resolution.

Good resolutions. It is easy to make the

ot always easy to keep them. In his epistle to mans Paul wrote, "For that which I do I know or not what I would that do I practice." We closer kinship with Paul because of that con-. He does not pose as a saint but acknowledges man frailty, a frailty like unto our own.

doubtedly you made good resolutions for last Were they fruitful? An English authoress, writ-der the pen name of Lucas Malet, said, "Good ions are a pleasant crop to sow; the seed up so readily, and the blossoms open so soon ich a brave show, especially at first. But when e of flowers has passed, what as to the fruit?" sy to sow the seed of good intentions. "This year I will be more pleasant with everyone," solve. And you feel good about it. Then you person who scoffs at your pleasantry, one who implication, "You would not be so pleasant you desired something from me." But as peare has written,

o not, for one repulse, forego the purpose
hat you resolved to effect."

nd not for many repulses. To keep a good ion requires will and fortitude: and fortitude ruit of the Spirit." Sometimes we fail to keep w-year resolutions because we lack the ability y them out. A good resolution should be fully formed and prayerfully practiced.

God, guide me in my resolves for the ap-ing new year, and give me the patience and l and the fortitude to keep them after they de. And to Thee will I give thanks for their g."

The fact that we have failed in past years to keep our good resolutions is no reason for refusing to make them for the coming year. It does not matter if thoughtless persons do scoff at the idea and say with a smile, "Well, what new resolutions are you making for the coming year?"

But what is a year in the sight of God to whom one day is as a thousand years and a thousand years as one day! What is a year in eternity! We are children of God and partake of His nature. Our life and its duration cannot be circumscribed by the dial of a clock or the figures on a calendar. Our life is eternal, even as is the existence of our heavenly Father. And now, even now the eternal past flows into the eternal future. Eternity is the lifetime of God and of the children of God. No living soul can pass into eternity for we are already in it, each one of us. As Longfellow has written in his poem, "A Psalm of Life,"

> "Life is real! Life is earnest!
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was not spoken of the soul."

It is good to make sensible and constructive resolutions at any time; it is better to keep them. Good resolutions are helpful to us and to others and must be pleasing to God our Father. For the new year we shall resolve to live a more Christian life than we have done heretofore. We shall resolve to be more like the Master, more loving and forgiving, more gentle and considerate, more compassionate toward the sick and the sorrowing, more prayerful, more generous, more eager to do good, more intent upon

cquiring spiritual wisdom and understanding from he source of all wisdom and understanding.

What a program of Christian endeavor such a list f new-year resolutions would make! And what will nd persistence and faith it would require to carry hem to a glorious fruition! By the aid of the Christ vithin us we can bring them to pass.

We shall make such a program of resolutions or the coming year—that year which begins right t this moment. And we shall make such an earnest nd determined effort to carry them out that the Master will say to us, "Well done, good and faithful ervant." And we shall enter into the joy of the ord.

A Happy New Year to you!

Prayer for the New Year

Now on the midnight air
The bells clang welcome to the arriving year!
And for its stay with us, what is our prayer?
That without fear
Or favor all men everywhere
Be given the glad task
Of life's rebuilding, releasing
From mad imprisoning war
To sanity and peace.
And so we ask
That now and evermore
Our heart may not forget again
The Christ within, but be aware
Of His abiding love for us and for all men.

—Mabel Hatton Marks

Where and What Is Heaven?

KAY RANDALL

A COMMON CONCEPTION of heaven is reflected in the words of the writer who defined it as follows: "Among Christians the part of space in which the omnipresent Jehovah is supposed to afford more sensible manifestations of His glory; the habitation of God and the residence of angels and blessed spirits."

Such a conception of heaven is repugnant to both logic and reason. How can one conceive of a universe that is perfect in every detail and at the same time think of a portion of it (the earth) as being less perfect than another portion (heaven)? How can God be conceived of as all-love, all-perfection, all-justice if at the same time it is supposed that He withdraws Himself to a place apart in order to "afford more sensible manifestations of His glory?" If it be assumed that God prepared a special place for His residence, what is the justification for calling Him the omnipotent, the omniscient, the omnipresent God? Would He not be guilty of practicing exclusiveness, a distinct indication of prejudice and selfishness? Before attempting to form an opinion let us examine the Biblical record concerning certain aspects of the creative process.

Genesis 1:26 records the determination of the Creator (during the sixth step of the creative process) in these words: "Let us make man in our own image, and after our likeness: and let them

have dominion." The 27th verse of the same chapter records the action that followed this determination thus: "And God created man in His own image, in the image of God created he him; male and female created he them." The inferences to be drawn from these passages are inescapable.

(a) Man, created in the "image" and after the likeness" of God, is potentially equal to the Creator and on a parity with Him. Hence God and man are measures of the same thing; any differences are differences in degree of experience.

(b) To be equal to the Creator and on a parity with Him man must possess at least as potentials all the powers and attributes of the Creator, including those of omnipotence, omniscience, and omnipresence.

(c) Man must therefore be considered as being unlimited in both thought and action—insofar as he does not limit himself.

These inferences are both logical and reasonable if the Biblical record is considered reliable. But there does appear to be ample reason for questioning the beliefs about the location and conditions of the heaven implied by the definition.

We recognize the existence of anything and everything, including ourselves, by means of sensations or by intuition. On the earth plane our awareness of phenomena is generally limited to the reports of our five senses. These five senses by means of nerve impulses report phenomena to the brain, where they are assembled as "pictures" to be viewed by the self. It is by this means and this means alone that we apprehend and comprehend any phenomenon. It is by

observation and analysis of phenomena that al knowledge is secured.

The five senses are definitely limited; this fac is firmly established both by science and common ex perience. They report only a very narrow range o sensations. Below the range of sight, for instance, th microscope reveals objects of infinite smallness above the range the telescope reveals worlds of in finite bigness. It is obvious that the five senses ar unable to report the entire range of vibrations to b found in the universe; their power is too limited.

Matter, the vehicle of vibration, may be said t manifest itself universally only by differing rates an modes of vibration. These vibrations are to b thought of merely as different octaves in the sam scale. Again matter, composed of various combina tions of the natural elements, does not manifest itsel in the four states or conditions at exactly the sam rates of vibration. The nature of the combination ap parently controls this. Ice, water, and steam are al two parts hydrogen to one part oxygen appearing in three different states or conditions, i. e., solid liquid, gaseous. In this case the different states o conditions of matter are cognizable by means of th five physical senses. And since these three state are present on the earth plane one may assume th existence of a fourth here as well.

Now the phenomena present within the limits o the material or physical state called solid are re ported by the five physical senses. Since the states o conditions of matter are but varied expressions o the same fundamental substance there must be means of perceiving these expressions on all planes

nd so there is. Psychology calls it extra-sensory rception. The full and simultaneous functioning all these centers constitutes what is omnipotence, nniscience, and omnipresence. The reason why an at this moment does not function in this way is plained by one word, inexperience.

The truth of the matter is that we do not un- rstand ourselves. We do not appreciate the signifi- nce of our birthright. We have identified our- ves so completely with the physical that we have fused to use the very equipment with which we ere provided in the beginning—save in a very nited way. Although the physical body does not nstitute the real self (the body being but a vehicle rough which the real self expresses itself) it will rnish analogies by means of which a better under- nding of the situation may be had. If we refuse exercise the muscles of the body they become bby and powerless; if we continuously kept our es bandaged we should soon lose the power of ght; if we fail to use our lungs to their full capacity e soon lose the use of a portion of them. In like anner if we have failed—and we have—to exercise r birthright of omnipotence, omniscience, and om- presence, save in a very minor and limited way, ese faculties suffer atrophy and thus become use- ss. The faculties of omnipotence, omniscience, and nnipresence are not mysterious and unknown and knowable faculties. They function through percep- ve organs just as real as the physical organs of per- ption. But because these organs—not cognized by e five physical senses—have not been exercised ey have suffered atrophy. And since they do not at

the moment function we assume them to be nonexistent. This is not true as a statement of reality, but it is true as long as we think so and fail to use them.

The only reason why machines and instruments are necessary is that we have allowed the greater portion of our birthright to remain unused, dormant. Instruments after all are but an attempt to extend mechanically the powers and faculties of the physical body to embrace the entire gamut of universal phenomena. It is our failure to awaken these dormant faculties that causes us to experience so much difficulty in understanding the universe around us.

Heaven, says the metaphysician, is a state of consciousness, but if heaven be considered a perfect state we are not as yet ready for it. To maintain such a state would require universal awareness. This we do not possess. Indeed the continued onward march of science proves we are not as yet completely aware of the limited facts of the physical world.

There are no facts to support the theory that heaven is a portion of space somewhere, where God has set up a special set of conditions in order "to afford more sensible manifestations of his glory". It is more logical to assume that "heaven" is a state of consciousness existing throughout the whole of the limitless universe. From the depths of His experience the Master counseled: "Seek ye first his kingdom, and his righteousness; and all things shall be added unto you." He did not suggest the necessity of using interplanetary transportation in pursuing the search; He did not caution that it would be necessary to go through the transition called death to discover it. The search was to be carried out here and now

Heaven is here, there, everywhere. The word oes not describe a place in space and time but a ate of consciousness. This consciousness is part of ır eternal heritage. We are all equipped with the me powers as God. Equipped with these powers, od had no difficulty in creating the limitless uni-erse. We can use the same equipment, in becoming vare of all that He created.

Heaven is here. We have but to "enter . . . into e joy" of our Lord.

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

A Bridge of Faith

VISITORS to the new home of Unity School at Unity Farm are impressed by the beautiful bridge, now under construction, which will span the mirror pool and connect the Silent Unity Building and the Unity Tower with the Administration Building.

The mirror pool is blue and clear, and everyone's imagination is stirred by the prospect of beautiful green lawns, brilliant flower beds, and multicolored walks that will frame the graceful bridge arching across the pool.

The bridge combines beauty and utility and, like the other structures at Unity, it was inspired by spiritual vision and is being built for practical use. Of flowing Venetian design, the bridge is of concrete roughened and weathered by a special process to harmonize with the nearby buildings.

Inside the bridge structure are filter chambers through which water from the pool will pass as part of the air conditioning for the Unity building. Thus the bridge will serve an added utilitarian purpose.

Loud speakers will be installed on the bridge through which organ music will be amplified. The organ console will be on the balcony of the Administration Building. Organ music for vespers, concerts, and inspirational services will add to the peaceful atmosphere of Unity's new home.

Comfortable seats will offer sanctuary to those who wish to rest and meditate; and at all times

ilent Unity will be praying with those who come ere for inspiration and renewal of faith.

This bridge has been chosen as a structure to ommemorate the lives of Charles and Myrtle Fillnore, founders of the Unity School of Christianity. During the days of their spiritual work they built a eritable bridge of faith from the old race beliefs to new comprehension and demonstration of Truth. Mindful of this symbolism, Unity will dedicate the ridge to the memory of their accomplishments and o the innumerable ways in which their example has elped countless others.

Many friends of Unity have expressed a desire o have a part in the expanding building program onstantly in progress at Unity School. Therefore, a Building Fund has been established to which all riends of Unity may send love offerings if they feel ed to do so. Each offering received is considered to e the individual's part in the Unity building project.

At the dedication ceremony of the bridge, which vill be held next June during the annual conference f the Unity Ministers' Association, a metal chest ontaining the names of the persons who have made ove offerings will be sealed and placed in one end f the bridge balustrade. All who wish to have a art in Unity's building program and to have their ames included in the dedication ceremonies may do o. Love offerings may be sent to the Unity Building und, care of Bridge Committee, Lee's Summit, Mo.

Put your trust in Jehovah.—PSALMS

Poem for the New Year

Every day is a bright beginning;
We face the sun and we travel free.
But oh, a year with its new days coming
Holds glorious hope for you and me.

A light on the hills, and a heart for climbing.
We start our journey; and we would bring
Something of good that we have garnered
To give to God for an offering;

Something of truth the hours have yielded
To tell to others along the way;
Something of beauty that we have treasured
To share as we travel day by day.

God of the new year, guide our going!
We would be thoughtful, we would be true.
Help us, dear God, in our light-heart passing
Ever to keep rhythmic step with you.

—*Grace Noll Crowell*

A New Year—A New Life

WORRAL G. SONASTINE

THE BEGINNING of a new year can be the beginning of a new life. Think of it—a new life! Not just a new leaf in an old book but a complete new book. It is yours for the taking. Will you accept it?

When you awake on the morning of January 1 you can at that moment begin to live a new life. You can begin to experience greater happiness and greater success than you have ever known before. This is not wishful thinking, nor is it just a fanciful statement written to promote the spirit of the season. It is an absolute fact that you and I have the privilege and the ability to begin a new life—a life filled with joy and satisfaction. It is simply a matter of breaking into the continuity of our thought stream at this point and altering our conception of ourselves and the world about us. Our present circumstances are the result of our past thinking. We have, for the most part, thought ourselves to be creatures of chance, waiting from day to day to see what fate has in store for us. This is far from the truth, and it should be emphatically denied by those who would be born again.

The most common causes of failure and unhappiness in the life of man are false identification and false judgment. We have so long identified ourselves erroneously, thinking ourselves to be weak physical beings, full of faults and fears, that we

have actually become such beings. We have made this thought a reality by believing it and living up to it. In Truth of course it is not a reality. We are not weak, ignorant creatures fighting for existence. The law of mind action is such that what we believe to be real is real as far as we are concerned. Let us awake to Truth and believe it with all our heart. It is much easier to believe that which is true than it is to believe a lie. Truth speaks for itself. Listen—hear it, believe it, know it, and you will soon find yourself in possession of the perfect life of Christ.

I read a story not long ago about a young man who was afflicted with amnesia. He was the son of a multimillionaire, but he did not know it. His father thought that he was lost at sea, and consequently, no thorough search was made for him. For nearly five years he lived in a squalid section of the city not far from his father's palatial home. Because of his lack of training, the boy found it difficult to earn a living, and there were times when he suffered from cold and hunger. Then one day he was arrested for a slight misdemeanor, and his finger prints were recorded at the police station. Through the finger prints, his true identity was discovered, and he was restored to his rightful place in life.

Suppose the word of this young man's true identity had reached him on the morning of January 1, would he not have begun to live a new life at that precise moment? He would not have had to wait for his father's mansion to be built. He would not have had to work to accumulate wealth or to make his reputation. His name and his possessions belonged to him immediately. He needed only to accept them

ıd to use them. And so it is with us when we be-
ome aware of our true identity as sons of God.
pon learning of our divine sonship, we need only
arise and, like the prodigal son, go to our Father.
All things whatsoever the Father hath are mine."

When I first began the study and application of
ruth I thought I was supposed to deny certain
ings out of existence and affirm other things into
istence. This was my interpretation of the state-
ent, "Thou shalt also decree a thing, and it shall
e established unto thee." The method worked to a
rtain extent, but the results obtained were never
ry satisfying. There always seemed to be some-
ing lacking. Even when I succeeded in bringing
out some desired result, my mental manipulation
ually left me so tired and weary that I could not
joy the fruit of my labor. There was something
rong with my method, I knew, but I could not
em to place what it was. After all, I was doing
actly what the teachers and writers recommended.
was using denials and affirmations to bring about
e fulfillment of my desires. What else, I won-
ered, could I do?

The answer came one day as I was talking with
friend. "You know," she said, "I'm beginning to
t an entirely new idea about affirmations and de-
als. I've always believed that prayer changes
ings, and since affirmations and denials form the
eater part of my prayers, I thought I was using
em to change certain conditions in my life from
d to better. I worked hard at it but didn't seem
gain much ground. No sooner would I get one
ing straightened out than something else as bad or

worse would appear to take its place.

"Now I know that in a sense I don't have to change anything. I don't have to affirm my good into being. I only need to awaken to the fact that it is already here. It always has been here. I've just been dreaming that it was absent. Any affirmations I make now are simply a means of arousing myself from an undesirable dream."

That was it! That was the solution of my prayer problem. I had been trying to think my good into being when it was there all the time. It was there regardless of appearances to the contrary. I simply needed to recognize this truth to know it and rejoice in it. No more striving or struggling to bring my good into being. Jesus said, "Which of you by being anxious can add one cubit unto the measure of his life?"

Here is the key to a new life, to a life of liberty and loveliness. It is the life to which Jesus referred when He said, "I am the resurrection, and the life." It is the life we should all be living now, the life we can begin to live whenever we look beyond appearances into the realm of reality. Underneath the surface of tawdry things and events that hold our interest is a world of beauty, peace, and harmony. This world is ours to dwell in when we drop the scales from our inner eyes and behold the eternal kingdom that is now at hand.

How good it is to know that we do not have to bring the kingdom of heaven into existence! We do not have to form or re-form the world either. Our only responsibility is to recognize that the kingdom of heaven is at hand and that we are its occupants.

knowing this obligates us to conduct ourselves
occupants of heaven. This does not mean that
are to flit about on wings of idealism, playing
rp and smiling wanly as we go. It means rather
we are to live wisely, work joyously right where
are, and fulfill the purpose that God has planned
us. "Ye therefore shall be perfect, as your heav-
Father is perfect."

It is told that during the Napoleonic invasion of
ern Europe the downtrodden natives hid many
able paintings from the invaders by concealing
n under cheap artistry. With a little skill certain
nown artists would paint inferior pictures right
the famous masterpieces. Later when the in-
ers were gone experts would deftly remove the
rior pictures and restore the valuable paintings.
What these people did with their beloved paint-
is much the same as what we have done to our
identity. The self that we really are, the perfect
of Christ, has been covered over for centuries
an inferior self that none of us is very proud to
bit. The masterpiece lies just beneath the surface.
perfect and unharmed. Time and events have
d to mar it, but it cannot be seen until the cov-
gs of false belief have been removed. The process
emoving our false beliefs is not a difficult one.
oes not require striving or struggling in any way.
just as simple as knowing that two and two is
. Just knowing the truth about a thing auto-
cally eliminates any previous misconceptions we
have had on the subject. "Ye shall know the
n, and the truth shall make you free."

f you would begin to live a new life on this

glad New Year's Day, start seeing yourself as yo
really are. Begin now to be yourself, your true sel
Be that self that God created you to be, made
His image and after His likeness. Begin to exerci
your glorious rights and privileges. Express co
stantly the wonderful qualities God has bestowe
upon you. Think, speak, and act like the divine b
ing that you really are. Do these things with lo
and rejoicing in your heart, and almost immediate
you will feel new life coursing through your vein
You will experience greater strength and vitali
than you have ever known before, and your enthus
asm for living will increase rapidly.

Should you, because of some apparent lack
liability, feel a tendency toward delaying the accep
ance of your new life remember Paul's significa
words, "Now is the acceptable time." If you fe
inclined to wait until you have attained a bett
position, consider the words that appear on a roa
side sign near a small town in Ohio: "This is th
center of the universe—you can start here and g
anywhere." An amusing statement, yes, but obser
it well before laughing it aside. The wisdom
contains goes well with the motto that Dr. E. Stanl
Jones calls his favorite: "Start where you are wi
what you have and make something out of it."

And so let us enter into the new year by enterin
into a new life. The way is open to each of us. Rig
where we stand is the place to start, and the m
ment we do start all the forces of the universe wi
begin to co-operate with us. The moment we reco
nize our true identity and begin to conduct ourse
accordingly, life will begin to be one glorious a

ture after another. Our awareness of what we are
l increase our interest in what we do. Every mo-
nt of this new year can be and should be a mo-
nt spent in the kingdom of happiness, the king-
n of heaven. "Seek ye first his kingdom, and his
nteousness; and all these things shall be added
o you."

MY PART

The good I seek is seeking me;
My part's to make the channel free
By prayer and praise, by faith and love,
By consciousness that from above
I now receive the wisdom true
To harmonize in all I do
My life to His, the perfect One,
And then give thanks His will is done.

My good shall come in His own way;
No need is there that I should pray
For certain means; 'tis mine to know
What He ordains is better so
And better far than I could plan.
I pray no doubts and fears may ban
The joyous blessings that are mine,
Unlimited, of love divine.

—DELLA ADAMS LEITNER

A Very Present Help

CY LANCE

DOWN THE STREET a short distance from where I once lived in Washington, D. C., there is a huge sycamore tree, which has enveloped a portion of the stout iron fence originally encircling the tree. The fence used to be outside the tree, but now the tree is outside the fence.

Nature has a glorious way of engulfing obstacles that crop up in her path. She does not halt in her tracks when she encounters an obstacle. She pushes on. She goes over or around. For instance no stream ever stopped flowing merely because a boulder obstructed its course.

This morning I watched a pigeon in the park getting a drink of fresh water. The bird discovered a leak at an elbow joint in a water pipe. Here the pigeon quenched its thirst with good clean water.

There was no other watering place nearby and the pigeon might well have perished of thirst had it sat back and said, "If only someone would set out a bowl of water for me I could end this terrible thirst." Instead it got busy on the matter searching until it found a place where the necessary water could be obtained.

A girl I knew once wanted to enter an essay contest. The first-prize money would help her to continue her education.

"Well, why don't you enter if you want to?" I asked.

"I would if I only had a typewriter," she answered.

"Why don't you get one?"

"I would," she laughed, "if I had the money."

"Couldn't you borrow a typewriter?"

"I would if I knew someone who has one to spare."

To every question of mine suggesting that she enter the contest, she offered a pat "if" obstacle. It seemed to me that she thought her problem insolvable. A solution would be possible for her only when she changed her thinking.

Once I faced an identical situation: I wanted to enter a literary contest but had no typewriter nor the money to buy or rent one. Furthermore, I was a stranger in town and knew no one at all.

Someone would surely lend me a typewriter for a couple of hours I reasoned. If only I knew someone who owned a typewriter! Who would be likely to own a machine? It occurred to me to go into a business establishment and ask if they would let me use any spare typewriter they might have in the office. It was an idea, but I discarded it. Business places are busy. They would hardly want a stranger in the office in the middle of a busy day. And besides idle typewriters in good business offices would be rare, else they would be in need of repair.

Where might I find an idle typewriter? Business schools generally have many typewriters. In a free period they might be willing to let me use one. That was my cue. My next step was to find a business school. Right across the street from where I roomed was the Y. M. C. A. I knew they had

many classes and business courses.

After a short chat with a Y. M. C. A. secretary I was turned loose among several typewriters for as long as I cared to stay. My problem was solved.

On later occasions I paid for the use of other people's typewriters by doing typing or other chores for them. When I started selling my writings I was able to buy a typewriter of my own.

A high-school classmate of mine solved the same problem by getting the typewriter agent who covered our town to let him represent him locally. He soon had a machine of his own, which enabled him to report the town news for a large city paper. And the experience he gained in doing this helped him in his study of journalism at college and to an editorship on the same big city paper. His overcoming an obstacle helped him to succeed.

By taking a positive attitude toward her problem, the girl previously mentioned could have solved her problem as my classmate did in such a way that the experience would have strengthened her in meeting all future problems. By regarding her problem as definitely possible of solution, she would have brought that solution into easy range. Her negative attitude pushed the solution farther and farther out of sight.

Benjamin Franklin, that wise and practical man, said: "God helps them that help themselves." And more than three hundred years ago George Herbert said: "Help thyself, and God will help thee."

But these writers might have added that God

will also show those needing help how they may help themselves. To me this is the wonderful key to the Christian religion; it is the secret that makes Christianity a glorious and practical religion.

In Psalms 46 David sings:

"God is our refuge and strength,
A very present help in trouble."

In Psalms 121 the singer joyfully avows:

"My help *cometh* from Jehovah,
Who made heaven and earth."

Our help in hurdling all obstacles comes from the Lord who shows us the way over or around them. And I believe this divine help is a result or a reward of our own conscious striving to help ourselves. This self-help establishes our sincerity, our worthiness.

Through prayer and spiritual meditation the Lord shows us that many of our problems are but the results of wrong thinking, the "if" obstacles built of negation. In overcoming these obstacles through the help of the Great Counsellor, we grow stronger and more self-reliant with every victory however small it may be. Like the fence-absorbing sycamore we grow stronger and surer by conquering the obstacles that try to impede our progress.

In every victory we find the blessing of the Lord, to whom nothing is a problem. And we grow stronger in our faith, secure in the growing consciousness of this wonderful and "very present help," which is ours for the seeking.

With God all things are possible.—JESUS CHRIST

God Helping Me

I will so nurture my creative power
This year that it shall bear good fruit alone,
Not figs and thistles alternately grown.
Through gold and azure day and driving shower,
Through wakeful midnight's jet and silver hour
Clean, tested thought seeds only shall be sown;
For shall not each according to its own
Variety in season come to flower?

No matter if the fields be brown or white
Or shining green, the planting time is here.
How fair the garden of my life shall be,
A lovesome thing for many a soul's delight
And rest and pure refreshment, all this year
And all the years to come, God helping me!

—*Irene Stanley*

One Man's Faith

CLARENCE EDWIN FLYNN

I KNOW A MAN whom God has blessed greatly. He has been delivered from peril, led out of difficulty, sustained in time of need, strengthened n trouble, and he has prospered in ways he never xpected or could have foreseen. Walking through ne valley in the shadow of death, he found that e need fear no evil, for God was with him. He as seen the mouths of lions stopped and attacking rmies of aliens put to flight. He is today as the thers used to say, "a spared monument of God's mazing mercy."

When asked the secret of all this his simple nswer is always the same—faith. He has found ne one key to all doors of good, the one defense gainst all dangers, the one way past all barriers. ome men trust in force, some in possessions, and me in influence, but this man has chosen to be-eve in God through faith. He has allied himself ith the power that built and controls the universe nd the destinies of men. He has had God's help nd every day of his life shows it.

Truly, faith is the answer in all matters, but hat does it mean and how is it to be applied? We ave known about faith and the great claims made or it ever since we have had the Bible. Indeed its ower can be seen operating in some men's lives n any place or time. We have been told that faith as Abraham's secret. Jesus tells us that so small a

faith as a grain of mustard seed can move mountains and that it is according to our faith that things are done for us. And Paul writes that the righteous shall live by their faith. Just what is it they are talking about and how can it be attained and used? The man of whom I have spoken has solved that mystery in a very simple and direct way. He sought after something definite and practical, and found it.

He too had had his years during which all this was nothing but a vague ideal to him. Like others he had tried to have faith, but how could one just make himself have faith? He found that he could not do it by merely working himself into an emotional condition, nor by merely assuming that he had faith. One night he resolved that he would be a man of faith but the next day he found his heart just as cold as ever.

He thought perhaps prayer would be the answer. He had heard much about the wonderful things accomplished through prayer and presumed them to be true. He prayed several times a day asking for faith and was disappointed when not much seemed to happen. What could be wrong? He applied his mind to the question and tried to think it through.

First he decided that what he had been calling prayer was not all that prayer should be. Prayer was not all asking with no giving. It was not all telling God what the supplicant would have Him do and no asking God what He would have the supplicant do. He had been asking for something that was vague to him, something he did not under-

tand and probably would not recognize if he found

He realized that he had to find out what prayer s and how to use it. He saw that it must bear an lement of praise and gratitude as well as one of etition. He had wondered why one needed to tell God he loved Him when God already knew it. Now he realized that it is for the same reason hat we earthlings like to hear those dear to us say, I love you," even if we do know it already. Silence loes not nurture either love or faith.

He saw that our petitions to God may go amiss ecause they are not in harmony with the divine will. Every prayer needs the qualification used by the Master: "Nevertheless not my will, but thine, be one." Yet surely God must want to give him faith. Have we not been told that it is the Father's good leasure to give us the kingdom? There he seemed o be stopped. He could see the way no farther. He needed help from some fellow human being.

Then he made a new acquaintance who gave im the direction he needed to find another path nd thus proceed with his quest. Prayer is not the nere presenting of pleas at the throne of grace, is friend counseled him. It is communion, or harmonious, congenial, understanding conversation. It night take the form of declaration or affirmation f good and denial of what is not good. Perhaps nat was how the Master had destroyed detrimental nfluences and opened the way to beneficient ones n His miracles. This man saw that the 23rd Psalm nd other passages were prayer declarations and nat the Lord's Prayer could easily be expressed in

the same form. Perhaps this explained why David and others had been men of power. Perhaps Jesus had been trying to open the same secret to His followers.

To this the new friend readily agreed and continued by saying that one must declare what he earnestly desires and believes right for him in the way of help, wisdom, guidance, supply, or other conditions and circumstances of life. He must declare them just as though he had them already.

"What?" exclaimed the seeker. "Is one to face God and brazenly declare things he knows are not so? That seems like mockery to me!"

"Jesus did not seem to think so," replied the friend. "He said that we are to pray for things believing that we already have them. You must learn to know you have them even if you do not see them. You can be perfectly honest about that for you know God has already decreed your true good on the spiritual plane. Your part is to get it manifested visibly and materially. That is where your affirmative praying comes in—praying in the faith that your need has already been met."

"How does that help?" asked the seeker. "I do not see how saying something over and over is going to make it so."

"You do not need to see it," replied the friend. "It is enough to know that it does help, and to apply that knowledge. It will work for one who does not understand it as well as for one who does. We constantly use machines and processes we do not understand. We need only to know that if we do certain things we shall get certain results.

ome day you will understand it better but the im-
ortant thing now is just to do it.

"If you want to understand it, I can give you
hint. Probably no one understands it fully and
erfectly, but some have at least the general idea.
each of us there is a subconscious self, though
me think it is really superconscious. Some call
the subconscious mind. Some even think it is
e soul. It thinks things out independently of the
nscious mind, discloses access to knowledge and
derstanding the conscious mind does not have,
d even possesses a creative power for doing things
at lie beyond our ordinary ability and under-
anding.

"It seems that declarations of good for ourself
d others are picked up by this inner power that
time establishes a spiritual viewpoint so definite
d positive that the universal force we call the
wer of God unites with them to make them real.
he first thing we know changes begin taking
ace. Good comes to us, perhaps from unexpected
urces. Surprising roads are opened or we sud-
nly and consciously see what to do in order to
complish right and desirable purposes."

"But what has all this to do with the will-o'-
e-wisp called 'faith'?" asked the seeker.

"Faith is no will-o'-the-wisp," was the answer.
t is a super force that is all-important. Paul said
at 'faith is the substance of things hoped for,
e evidence of things not seen.' You start with
iritual reality and build up faith by asserting
ur belief until it becomes strong enough to set
eative forces in and around you to work, making

your dream come true. Presently you join company with those testifying how the divine Father has met their needs, often in ways they never knew existed and would never have thought about themselves."

The questioner thought he was beginning to understand, and he was wise enough to see that all he needed to know at first was how to set this in motion. More complete understanding would follow.

He did not stop asking God for good things but he began offering himself to God and declaring his good reverently and in faith, even though it was unseen as yet. He wrote down little affirmations. Friends gave him others. He found others in good books. The best ones he took from the Bible—the Psalms, the Prophets, the Gospels, and the Epistles.

Gradually he set higher forces to work in his life and soon discovered that they were like radio beams directing his faith along the line of a worthy pattern until the evidence of things not seen became a visible reality. What he is, has, and accomplishes today is the amazing result of this program. He has moved no earthly mountains but he has done greater things since he allied himself with God through faith.

Jehovah hath done great things for us, whereof we are glad.

PSALMS

Easy and Light

MARY L. KUPFERLE

THERE IS no appearance or situation or condition that is not improved as soon as we "let go." If we are tight with tension when thinking of the health of a loved one we must "loose him and let him go," drop all human responsibility, and accept the promises of God; they will be made manifest. If we cannot see our way clear in a personal relationship, we must release the person concerned, let him go and seek the Father within our own heart and soul; for He will give us the stability and guidance we need to solve the difficulty. When the problem of supply confronts us, it is a matter of loosing ourselves or those involved, letting go, and permitting abundance to prevail.

Some time ago a young girl knowing her husband to be in need of spiritual enlightenment complained to a Truth teacher, "If only he would listen to these teachings he would have the understanding needed to overcome the difficulty!" The teacher's reply was accompanied by a gentle smile, "First of all, my dear, 'loose him and let him go.' "

Another young woman frantically called upon the same Truth teacher. "What shall I do! Fred didn't come home until early this morning and then he gave no reason for his long absence!" Forcefully but quietly she offered the advice "Just don't care!" The young woman almost shouted, "Don't care!" Then she hurried to recount the number of fearful

situations wrought by her anxious and overworked imagination. Later an explanation was provided that rendered any accusation very much out of place.

If we would know how to let go we should follow the example of the One, who was master of every situation, who was always poised and peaceful no matter what the problem that confronted Him, who demonstrated stability and power regardless of outer confusion and adversity. His was a tremendous responsibility toward all humanity, toward thousands who looked to Him for guidance, healing, help; toward other thousands who scoffed at the simplicity of His teachings, refused to accept the light He offered. Understanding the nature of His divine destiny and purpose surely increased the weight of Jesus' tasks, yet He pronounced His yoke "easy" and His burden "light."

How could the Saviour call His work easy and His burden light? How could He stand before the multitude in need of healing, before the maimed and weak, sick and sinning, poor and rebellious and call His work easy? Because He knew that it was not He Himself who did the work. This great teacher knew that no human effort and exertion were required, since it was God who performed the mighty works. He knew that the wonderful works of God, His activity of health, harmony, and supply is spiritually present everywhere, within everyone, without man's personal supervision or direction. "I speak not from myself: but the Father abiding in me doeth his works."

"But Jesus was one in millions," some will argue. "He was a divinely anointed Son of God with

powers we do not have today." Jesus did not tell us this. Listen to Jesus' words and instructions: "I can of myself do nothing: as I hear [in the Christ consciousness], I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself [personal man], my witness is not true."

Jesus' every word is meant to encourage us to have faith in the heavenly Father as the "doer" of all good works. Every lesson He left instructs us to strive consciously to get closer to the heavenly kingdom, where all good prevails. The closer we live to God the greater the manifestation of God in our life and affairs.

One person I know loves to keep his thoughts on God and finds his needs fulfilled daily without voicing the requests. When his work increases during the day so that it seems there will not be enough time for all interviews, unexpected and voluntary cancellations are made by those whose needs are less urgent. Various services that he cannot do for himself also are taken care of without a word being spoken.

Another well-meaning and generous person I know constantly falls into confusion and difficulties through her offers to help friends and acquaintances. This young woman's thoughts are upon personal effort unaccompanied by a realization that it is God, not man, who has the power and wisdom to do all things in harmony and order.

We have often heard it said: "There is nothing more to be done. It is now in God's hands." There is never a time when any person, thing, or situation

is out of God's hands. It is we who reject the consciousness of His eternal nearness and constant power. The self-willed person thinks personal wisdom and physical effort to be all, whereas the Christ will know itself to be nothing without God. "If I bear witness of my self [my personal self], my witness is not true."

"Don't care! Let go!" may sound as harsh to our sensitive outer ears as Jesus' words did to His followers: "Leave the dead to bury their own dead." "What *is that* to thee? follow thou me." Yet in each instance the purpose is to turn our attention from appearances to God, the Creator of all that is real and good, so that we may be shown how to become more conscious of Him and His power in us and in our affairs. As we desire our loved ones to share the understanding and benefits of Truth we know today, so the Master desired all the world to share His peace and joy, His conscious awareness of the Father dwelling in Him. The effectiveness of His ministry came through this awareness of God, not through anxious attention to humanity's sorrowful appearance.

Again and again it is proved that by letting go physically and mentally we gain the innermost desires of our heart and increased faith and understanding. No matter whom or what we desire to change, the appearance we wish altered, the condition we desire remedied, the way and the doing belong to God, not man.

Our letting go of anxious concern for a loved one by turning to God is not indifference. It proves we know that the Father is in charge; it proves that

we are willing to let Him take over. Our letting go of someone or something physically dear to us does not indicate weakness. It proves that we have faith that God is love; proves our willingness to accept the greater wisdom of the divine plan.

Much tension arises from the desire to hold onto that which we fear we shall lose or fail to accomplish. When we realize that God is the only power and presence in the universe, that God is our life, that God is our ability, that God is our inner, eternal happiness and supply of every good thing, we shall find freedom, peace, and joy. "Not as the world giveth, give I unto you." "These things have I spoken unto you, that in me [the Christ consciousness] ye may have peace."

Had the Master continued His work as a carpenter He could not have been free to minister to the world. Had His followers clung to personal possessions and human ties they could not have freely followed their leader. Had the Saviour regarded His disciples as personal friends at the time of the Crucifixion, He could not have been free to demonstrate the truth of eternal life to you and me. Had He not departed from His followers as a physical guide after His resurrection they could not have been free to accept the power of the Holy Spirit and to accomplish the work before them.

The Way-Shower and His disciples knew when to let go and when to accept according to the guidance of God within. So it was that all they loosed and let go returned to them a thousandfold, in far greater measure, in far more wonderful ways than they could personally have planned. So it will be for us

as we learn to let go of our human will and selfish desires.

Only when we let go of resentment can we be filled freely with love and forgiveness. Only when we let go of suspicion and criticism and doubt can we be filled with the blessing of peace and well-being. Only when we let go of the idea of the material life can we be filled freely with joyful acceptance of the eternal wealth of God's perfect kingdom. Only when we let go of one another, of the idea of human possession and limitation, can we realize universal love and spiritual at-one-ment with our Creator.

All the Father has is ours to receive and to share. His blessings fill heaven and earth and as we seek Him with open heart, with simplicity and sincerity, we shall find the priceless pearl within us, where it was implanted in the very beginning. Our search for happiness, security, companionship, supply must begin within in a search for the Father and our inherent Christ self.

As we loose ourself and our loved ones from personal bondage and outer limitation, we are free to accept the glorious will within, that fullness of faith and joy and peace and power and love which only God can give. It is in this consciousness that all things become easy and light. In this consciousness all things are added, in this consciousness our vision awakens Christ clear and we behold that all that God has made is "very good."

Renew a right spirit within me.—PSALMS

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

A NEW PATTERN

ILLUMINATION

WITH THE birth of the new year, there is a definite yearning to let go of old, negative ways and conditions and to shape life new after a better pattern.

The mind is not a void. It is filled with ideas nd thoughts. It is therefore necessary that the old e dissolved, so that the new may find their place.

Affirm often: *"I am intelligence"; "I am Truth"; I am one with the ever-renewing Christ light."* The AM has its being in heaven; its home is in the ealm of God ideals. Hitch your wagon to the star f Christ, and the light of Spirit will guide you long the way.

The time has come for us to improve our methods f worship and reduce them to scientific laws. "We ve, and move, and have our being" in God-Mind. se your mind in consonance with the Mind omni- resent. Then a supreme harmony will be yours, and rayer will become a divine symphony.

With this understanding this new year, give your- elf to Him in the realization of your perfect unity vith His holy presence.

Join with us in this prayer of illumination:

All darkness is dissolved. I am one with the ever-renewing Christ light.

Prosperity is based on the idea of God's ab dance back of all things. Things come and go, the idea of abundance endures.

Divine substance is a superabundant mind "stu everywhere present, pervading all things. It und lies all manifestation, the spiritual essence fr which all is made. It is a spiritual reserve that m be spoken into expression to meet any need.

The Lord has prosperity to give, and those w are determined go after their share. Jesus was qu positive and very determined in all His affirmatio He made big claims for God and demonstrat them. Without the slightest doubt that the mo would be there, He sent Peter to the sea to "cas hook, and take up the fish that first cometh u And when Peter opened the fish's mouth, he fou a shekel.

Claim the will of God for you to be prosper and successful. Make up your mind that succ is God's will for you, and you will make your de onstration.

Realize that your words of Truth are energiz and vitalized by the living Spirit; that your mind now receptive to an influx of divine ideas, wh will inspire you with the understanding of the tency of your own thoughts and words.

Realizing the power of your words to null error and demonstrate Truth, affirm with us:

All thoughts of lack are eliminated. Pr perity and success are established in mind a affairs.

Health is a condition true to the real of man's ing. When we express perfect health, we are in rfect accord with the goodness, the beauty, the uth, and the righteousness of omnipresent Spirit. erything is governed by law, and harmony is its pression, as illustrated by the living body, which a sensitive instrument responsive to the touch of e I AM.

Words founded on the principles of Truth ickly tone up the mind and body, and you soon alize your perfection. When Jesus said, "The words at I have spoken unto you are spirit, and are life," e touched the inner Christ word that heals. We ow that His words were charged with a life es- nce and moving power that demonstrated the truth His statement. These words have rung through e souls of men and set them afire with God's heal- g Spirit throughout the ages. This is because they e spiritual words. Within them are the seeds of a vine life and health, and they grow in the minds all who give them place, just as a beautiful flower a tree grows from the seed germ planted in the ound.

Close your mind to all thoughts of sickness and eakness, all conditions that these things have ought forth, and realize that you are meeting your od in silent prayer.

Affirm with us:

Old thoughts and old conditions are as waters at have passed away. In Christ I am conscious new life, new strength, and new health.

"Then Opened He Their Understanding"

MARY OLIVE HUDSON

Wisdom is better than rubies;
And all the things that may be desired are not to be compared unto it.

ONE DAY in a Truth class the teacher was explaining that true healing comes only through a revelation in the soul and that it is a direct revelation from the Father in heaven. An elderly woman with a sweet and gentle face asked: "Just how do you get this inner revelation? I have been searching for it for years and have not found it; and I do have the confusion in my body and in my affairs of which you speak."

I wondered why this obviously earnest seeker had missed the way, and then I realized that she voiced the bewilderment of millions of other sincere persons. We are taught, and rightly, that the way is so plain that no wayfarer need miss it. Why then do many miss it? The answer is: Because they mistake the intellectual for the spiritual.

Do you protest: "God is mind. Mind is spirit. I have nothing else with which to work except mind. How then can there be a difference between the intellectual and the spiritual?" It is true that God is mind. All the mind there is is God. But what passes for mind in man is a state of consciousness more or less undeveloped. Paul speaks of men as

being "dead" through their trespasses and sins and says that "in Christ shall all be alive." This does not necessarily mean that men are deeply dyed violators of the moral law. It simply means that they are functioning in the intellectual realm instead of the spiritual.

God-Mind is composed of perfect ideas, which we speak of as principles, like love, life, power, harmony, and the like. We have to accept these mentally, but if they are to become an integral part of our consciousness, they must also be spiritually perceived and appropriated. "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." The problem then resolves itself into how the work of appropriation is to be achieved. How are we to feed upon the word of God?

"Her ways are ways of pleasantness
And all her paths are peace."

For this couplet we are indebted to the author of Proverbs, and he was referring to spiritual understanding. He said, "With all thy getting get understanding," and he meant that understanding is paramount. From his own experience he had learned that when he chose understanding rather than worldly treasure God granted his request and added all else. But there is a subtle temptation here, a pit into which we easily fall. Did the author of Proverbs know that in choosing understanding he would have all the other things added? I think not. Are we to work for spiritual understanding just so we may have the things? If we have our eyes fixed upon the outer rewards we shall fail in our quest; for

"where thy treasure is, there will thy heart be also." Brother Lawrence loved God for Himself alone and was surprised at the blessings that resulted.

There can be no deprivation, no suffering, no disease, no death in the consciousness of the oneness of God and man that is inherent in spiritual understanding. This incompatibility between working for things and working for the kingdom may be overcome by our looking upon the world of present experiences in which we find ourselves as a passing phase, while consciousness goes on forever. It is a developing thing. What we see and what we experience are the result of consciousness. Therefore the building of a Christ consciousness or spiritual understanding assumes its rightful place in importance and becomes the paramount goal of our life. No matter how important things may seem to be they belong to a passing phase of our existence.

There is the further fact that working for specific things or asking for specific guidance is only the occasional necessity. We do not delay the planting of our vegetable seeds until we are hungry. Spiritual understanding must be matured and ready for us to use in the time of necessity. It will not only appease the hunger; it will keep us from getting hungry.

In Truth we come to know that our sojourn here is for a purpose that transcends the ordinary business of living. We realize that man has not yet completed his growth; that he has a spiritual unfoldment to accomplish if he is to become the wielder of dominion that he was predestined to be.

We come to understand that the highest goal of mankind is to evolve consciousness through which the Spirit may function, because God's creative process on the material plane may only be accomplished through man.

It is the work of meditation, contemplation, realization. It begins with audible affirmation; leads on into spoken or silent meditation; on into the deep silence of contemplation or simple beholding; and finally into realization, which is spiritual knowing. Somewhere along the line that which began as intellectual merges into spiritual, and you definitely know when the change takes place. The intellectual and the physical are not cast out but are redeemed, integrated, interpenetrated by the spiritual. The entire proceeding is one of intuitively grasping the nature of God and man's oneness with God and all that God is. It is a simple process but a profound one. It requires a completely consecrated resolve held with steady purpose in confident repose, because it is more than doing; it is knowing and being.

It takes the discipline of daily prayer, a sense of divine appointment. A love of the silence and of the development it brings will cause one to look forward with joy to those daily meditation periods. But the silence is only the beginning. The realization gained therein (which may be gained in no other way) must be carried out into all experience. It is this sustained consciousness that is true healing. If the healing does not come at once, do not despair. A gain has definitely been made. Remember that it is a matter of endless unfoldment. Gradually

a consciousness of well-being in every department of life will develop.

Health means wholeness. Holy also means wholeness. Let your prayer be: "Father, think Thy thoughts through me." Not only will your body and your affairs respond with abundant health and prosperity; but you will experience the added joy of living in a different world. The rose will be more beautiful; the sunset more glorious; in every person you meet you will see the Christ, and you will say, as did the Master: "I am in the Father, and the Father in me . . . the Father abiding in me doeth his works."

I Hesitate

Free from all doubt, when I was young,
I had an answer on my tongue
To any question that would rise
Of right or wrong. For I was wise.
But now I hesitate to say,
For good and bad have such a way
Of intermingling. Furthermore
This truth appears in ancient lore,
That God Himself does not propose
To judge a man until He knows
The full and finished life. Then why,
I stop and ask myself, should I?

—*Ruth MacFarlane*

Faith Declarations

VIVIAN S. DURDEN

THE 23D PSALM, often called the "Shepherd Psalm," has come to be a constant source of comfort to me, not only in times of trial but day by day in meeting lesser problems. Many times a day, according to my needs, I repeat it over and over, meditating upon its every phrase and enlarging upon it. From its declarations I draw the strength necessary to face forward and meet confidently that which life thrusts upon me.

"Jehovah is my shepherd." Jehovah is constant in His care, ever watchful over every phase of my life. I am His lamb, trusting in His infinite wisdom and goodness. Because He lovingly watches over me "I shall not want."

"He maketh me to lie down in green pastures," where there is abundance of all the things I need.

"He leadeth me beside still waters," where I may drink deeply of Truth and be filled with peace and contentment.

"He restoreth my soul" when I am discouraged, anxious, sick, or grieved.

"He guideth me in the paths of righteousness" and teaches me wisdom when my feet falter or when I stumble into blind alleys—"for his name's sake."

"Yea, though I walk through the valley of the shadow of death" (tribulation), where trials beset my way, "I will fear no evil; for thou art with me" to teach me what to do, what to think, what to say.

"Thy rod and thy staff," Thy power and Thy love, "they comfort me."

"Thou preparest a table before me in the presence of mine enemies." According to my needs Thou invitest me to partake of Thy bounty.

"Thou has anointed my head with oil" and Thou blessest me.

"My cup" fillest with Thy good things and "runneth over."

"Surely goodness and lovingkindness shall follow me all the days of my life" if I stray not from the way of eternal truth. His infinite love supplies my every need, "And I shall dwell in the house of Jehovah for ever."

Then Peace Be Mine

Let me be still; still as a mountain pool
After the storm; still as a praying pine
In winter's twilight:
Let me be still and know God's love is mine.

Let me be calm; calm as the noonday sky
Warmed by summer's sun; calm, knowing no fear
Of the unseen:
Let me be calm and know that God is here.

Let me be silent; silent as moongleam
Shadowing into beauty each harsh line
With misty glow:
Let me be silent, and God's love be mine.

—*Courtney E. Cottam*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 7, 1951

UNITY SUBJECT—*The Higher Nature Becomes Active.*

INTERNATIONAL SUBJECT—*Jesus Begins His Ministry.*—Mark 1:9-20.

9. And it came to pass in those days, that Jesus came rom Nazareth of Galilee, and was baptized of John in he Jordan.

10. And straightway coming up out of the water, he aw the heavens rent asunder, and the Spirit as a dove escending upon him:

11. And a voice came out of the heavens, Thou art y beloved Son, in thee I am well pleased.

12. And straightway the Spirit driveth him forth into ae wilderness.

13. And he was in the wilderness forty days tempted f Satan; and he was with the wild beasts; and the angels inistered unto him.

14. Now after John was delivered up, Jesus came nto Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingom of God is at hand: repent ye, and believe in the ospel.

16. And passing along by the sea of Galilee, he saw imon and Andrew the brother of Simon casting a net in

the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, a I will make you to become fishers of men.

18. And straightway they left the nets; and follow him.

19. And going on a little further, he saw James *son* of Zebedee, and John his brother, who also were in boat mending the nets.

20. And straightway he called them: and they left th father Zebedee in the boat with the hired servants, a went after him.

GOLDEN TEXT—*Come ye after me, and I w make you to become fishers of men.*—Mark 1:17.

SILENT PRAYER—*As I turn to what is true a follow it, the spirit of Truth awakens in me.*

It is right that we deny the hold of error over o thoughts and our consciousness. But when we ha made denial complete, it is right also that we ri above negation in every form (come up out of t water) into the constructive consciousness that se "the heavens rent asunder, and the Spirit as a do descending" on us. We are then ready to compr hend the nature of the kingdom that it is our du and privilege above all else to seek.

The kingdom of heaven is a state of mind, a co sciousness of peace, harmony, well-being, and acti good will. We enter into it by becoming conscious the qualities in ourself that characterize it. As v develop in ourself a state of mind that brings us in the heavenly consciousness, we develop also a desi to share our good with others. The peace, purity, ar gentleness of mind and heart that settle in us a represented by the settling of the dove on its restin

place after flight. Gently and imperceptibly, the Holy Spirit settles in the mind and life of those who dedicate themselves to the higher life of Truth.

For all its gentleness, the Spirit does not lack impulsive power. "Straightway the Spirit driveth him forth into the wilderness." The individual may not enjoy a selfish peace in the kingdom. He promotes peace to the end that consciousness of peace may be universal. The way out of discord is the way of the Son, the Christ way. Love, faith, trust, obedience, all are qualities of the Son, and we develop them by use. All lead to peace of mind and heart.

When unselfish plans for individual peace encourage the one making them to develop wisdom and discretion, to separate the things of Satan from the things of God. As we learn to discern good from evil, as the Christ mind is in the ascendant in us, our thoughts take on a quality of power and constructiveness that protects us from evil and negation.

"The kingdom of God is at hand." It is a present state into which we may enter without changing our abode, a state that enters also into us. The call to repentance sounds in the mind and heart of everyone who tries to do the divine will and follow the clearest light. A change of mind from the negative state of doubt and discord to the positive state of peace and harmony is imperative. When this is made, faith becomes a firm and effectual steppingstone to the kingdom.

When the seeker after light finds that the intellect (John the Baptist) does not lead to a knowledge of all truth, when he chooses the Christ within him as his guide, we see enacted in symbols in the

inner life the story of John's being "delivered up" and of Jesus' coming "into Galilee" preaching the gospel of God.

Faith, the first working factor in the development of the consciousness of the kingdom, is represented by Simon Peter. Andrew, his brother, who was called at the same time, represents the strength or confidence that is brought forth by practical faith. Such strength is a spiritual quality not measured by the standards of the flesh, although it is the result of new activities that manifest themselves in the flesh.

In the uncharted wilderness of the subconscious mind both angels and wild beasts abound. Greed, selfish ambition, and other undisciplined emotions lurk in this realm. Our faculty of spiritual perception gives us the victory over the demands of the natural self when we depend on them and use them faithfully.

Galilee symbolizes a high consciousness of life, a "circle," signifying completeness. Each of us progresses from consciousness of the personal self to love of intellectual interests. These, in turn, yield to an understanding of spiritual excellencies as the good most to be desired. After faith and strength come love and judgment (John and James), both developed by faithful thinking and a strong resolve to put our thoughts into unceasing practice. By these methods we enter into possession of our divine inheritance, the gift of the Christ, and learn to bestow on others the beauty and splendor of this precious gift.

QUESTIONS

1. How do we prepare ourself for consciousness of

the kingdom of heaven as an indwelling state?
2. What does the settling of the dove upon us represent?
3. Why does the individual promote peace in the kingdom?
4. By what kind of thoughts can we protect ourself from evil?
5. Does the story of John the Baptist's being "delivered up" and of Jesus' coming "into Galilee" have significance in our inner life of thought and feeling?
6. By what ascending scale do we gain possession of our divine inheritance?

Lesson 2, January 14, 1951

UNITY SUBJECT—*Spiritual Healing.*

INTERNATIONAL SUBJECT—*The Varied Ministry of Jesus.*—Mark 1:21, 22, 29-35.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.
22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:
31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.
33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

GOLDEN TEXT—*And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.*—Matt. 9:35.

SILENT PRAYER—*The Spirit of the Christ in me now restores me to fullness of health and peace.*

Some of Jesus' most remarkable healings were done in Capernaum, the home of Peter. The meaning of the name Capernaum is "covering of compassion," and it is rightly shown to be the abode of faith (Peter), since compassion for man in his extremity springs from faith in his possibilities as child of God. An inner conviction of the abiding compassion and restoring power of Being fills the mind of the natural healer.

The Christ mind is so radiant that it illumines all the dark regions of consciousness. It serves all our needs, whether they are physical or spiritual. Using spiritual means only, Jesus healed cases of fever, leprosy, and palsy. He sometimes touched those who came to Him for healing, more to emphasize His words than to effect the healing directly. More often He healed with a word only, sometimes without being physically present with the one healed.

The faith of the present generation is almost entirely given to physical and material methods of

healing. Only when these are declared powerless to help does the thought turn to spiritual healing, which needs to be revived universally. Above all, we need to understand the creative word through which the spiritual forces, powers, and possibilities are tapped and used in everyday life. It is habitual for everyone to speak words, but not everyone puts into his words the power, faith, love, and judgment necessary to make them bring his desires into manifestation. These four faculties quicken our compassion for our fellow creatures and our desire to help them realize health and well-being. When we add to compassion the conviction that present help is available in our need and that its manifestation need not be delayed, the healing processes are readily set in motion.

Those who are firmly established in the Christ consciousness can heal the sick without speaking words. The Christ consciousness is the consciousness of perfection in body, mind, and soul. To have this understanding is to persist in the ideal of perfection, to "be perfect, as your heavenly Father is perfect." In this state, a person radiates healing without need of words. Jesus Christ, coming direct from a session of teaching and healing in the synagogue, healed Simon's mother-in-law without words, merely taking her by the hand and lifting her up. He was established in the consciousness of the one Presence and one Power, and all things were possible to Him. At sundown the same day He healed many others that were brought to Him, by means not specified but doubtless in harmony with His previous works of healing.

Surcharged with the consciousness of the one perfect life, we, too, can heal with a word, a look, a thought, or a touch. To be thus surcharged requires concentration on Truth. After we have given out Truth in teaching and healing, we must renew our contact with the source of peace and quiet of the spiritual life and appropriate more spiritual substance. After a busy day of healing, Jesus Christ rose before daybreak and went out alone into the desert to pray. We renew ourself in prayer and meditation also.

QUESTIONS

1. What significance is attached to Capernaum as the home of Peter?
2. What is the state of mind of the natural healer?
3. In the work of healing is the sense of touch or the sense of hearing more potent?
4. What faculties do we need to develop and strengthen in order to do effectual healing work?
5. How can we "be perfect, as your heavenly Father is perfect"?
6. How do we renew ourself for further work after a session of healing and teaching?

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Lesson 3, January 21, 1951

UNITY SUBJECT—*Two Aspects of Power.*

INTERNATIONAL SUBJECT—*Jesus Meets Growing Hostility.*—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.

2. And many were gathered together, so that there was no longer room *for them,* no, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick

of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?

8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9. Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, take up thy bed, and go unto thy house.

12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

GOLDEN TEXT—*When Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.*—Mark 2:17.

SILENT PRAYER—*As the love of Christ fills my heart, it frees my mind from all compunction for sin.*

The idea that a person has power to forgive sins other than those committed against himself has been slow to gain recognition and acceptance. Jesus often expressed the truth of this thought in the

words "Thy sins are forgiven," but the stateme called forth more criticism than acceptance, until H proved beyond question that He had authority forgive sins. To do so, He first proved His pow to control the outer life of the one who asked H help. If a bedridden invalid, at a word of comma from Him, could shoulder his bedding and walk o of the house, indisputable proof that his healing w already accomplished was afforded. He must, the fore, already have received forgiveness of his si since this was a condition antecedent to healing.

The thought of forgiving sins as a means realizing healing is slow to penetrate the race c sciousness. Sin binds the race mind to the thought disease, evil, and death. Forgiveness loosens bond, allowing a man to go free and to regain c sciousness of life, health, love, and perfection.

As long as his mentality is fixed in the thou of the race, a person makes little progress. His velopment is so retarded that he stands still long periods of time, if he does not actually re gress. When Jesus identified Himself with the Ch He developed rapidly into the Son of man, show the possibilities of spiritual evolution in accelera individual progress. The destiny of everyone w undertakes to express the Christ is to become a of man, no longer identifiable by the generic t "man" alone.

Even in the race consciousness, sin can be given. "Even sinners love those who love them" forgive them their offenses. The man in race sciousness forgives only the sins committed ag himself, and not always those. To forgive u

servedly as a matter of principle, unmoved by personal consideration, is proof that Christ is in possession of the heart. The race mind has never considered such forgiveness within man's reach, but the son of man knows that he has this power. He can use it freely and fully, for it is a manifest portion of his divine heritage.

The proof of power is in its exercise. It is as easy to tell an invalid to rise, take up his bed, and walk as to tell him that his sins are forgiven. His obedience in the first place is patent proof that the one giving the command has not exceeded his power. In the second case, proof is more difficult, since it lies within the heart, where it is visible only to the eye of faith and spiritual discernment. Acceptance of forgiveness may be altogether passive, with no sign to the outer eye that a corresponding physical change has taken place. It was so in the case of the palsied man who rose and walked only when told by Jesus to do so.

Man's reaction to faith differs from the reaction of the Son of man. To man, an act of faith is usually an illusion that will be corrected by scientific or other material proof. The Son of man used an act of faith as a basis of healing and restoration.

By relieving the tension of life and loosening the bonds of fear and self-condemnation that enslave the conscience, forgiveness opens the way for the manifestation of health. To be free from these is to be open to the full coursing of the life force through body, mind, and soul. Health follows the freeing of the mind from fear, guilt, and dread as well as from all other limiting obsessions. New life courses

through the body when new hope enters the heart, as it does at the word of compassion and understanding, the creative word spoken with the full authority of divine love.

QUESTIONS

1. Does forgiveness have healing power?
2. How can the progress of the individual in understanding spiritual Truth and its healing power be accelerated?
3. In the race consciousness, how does forgiveness operate?
4. Where is the proof of power?
5. May acceptance of forgiveness be both active and passive?
6. What power is most potent in opening the mind to health?

Lesson 4, January 28, 1951

UNITY SUBJECT—*Circumstances and Consciousness of God.*

INTERNATIONAL SUBJECT—*Jesus Teaches concerning the Kingdom.*—Mark 4:1, 2a, 26-34.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2a. And he taught them many things in parables,

26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27. And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29. But when the fruit is ripe, straightway he putteth

rth the sickle, because the harvest is come.

30. And he said, How shall we liken the kingdom of od? or in what parable shall we set it forth?

31. It is like a grain of mustard seed, which, when is sown upon the earth, though it be less than all the eds that are upon the earth,

32. Yet when it is sown, groweth up, and becometh eater than all the herbs, and putteth out great branches; that the birds of the heaven can lodge under the shadow ereof.

33. And with many such parables spake he the word to them, as they were able to hear it;

34. And without a parable spake he not unto them: t privately to his own disciples he expounded all things.

GOLDEN TEXT—*Take heed what ye hear: with hat measure ye mete it shall be measured unto you; d more shall be given unto you.*—Mark 4:24.

SILENT PRAYER—*As I think clearly and truly, the od becomes increasingly manifest in my life and airs.*

Jesus' teaching by the seaside represents Truth's awing upon the universal life (the sea) for per- ent illustrations in pointing out a lesson. The ery great multitude" represents the thoughts that arm in consciousness as we make contact with the iversal life through prayer and meditation. Para- es are stories with an inner, or hidden, meaning well as an ordinary, patent meaning.

The circumstances under which Truth develops the mind are analogous to those under which a ed, when sown in the soil, germinates and grows o a plant. Both sowings require patience on the rt of the sower before results become manifest. e gardener does not know why the seed ger-

minates and grows, but he knows the conditions that must be present before this process can take place. He prepares the soil for planting, sows the seed, waits for the plants to appear, and cultivates the surrounding soil after growth begins.

In like manner, the kingdom of God, or consciousness of God, which is within us, must first be implanted in the mind as a divine idea. The mind must be prepared for the implanting, a preparation that is done by denial of negative, erroneous ideas and the fixing of the thought on what is true, right, and good. The idea of God as indwelling is then given place in the conscious mind and is held there, with little apparent effect in the beginning. But as we continue to hold the thought that God dwells within us and to act out our true, right, and good impulses in everyday life, we find that the thought of God becomes habitual and that we act as though we were conscious of the living presence of Truth within us, which is indeed the state of mind that becomes natural to us. We do not know all the subconscious processes by which a thought becomes habitual, but we know the conscious processes of attention, acceptance, interest, will, zeal, and dependence on habit that make consciousness of any chosen course easy and natural to us. We know that faithfulness is necessary, that persistence under apparent failure is an indispensable rule if we are to grow in the spiritual stature of the kingdom.

A steady, progressive unfoldment in soul and body takes place when the true seed of Spirit is allowed to take root in the mind. What counts is not so much the size or importance of the idea as the

ct that it is implanted in the subconscious mind, here it has a chance to germinate and come to uition. Mustard seeds are small, but they have ower to reproduce themselves manyfold. So has ue thought the power to increase in the mind that ceives it aright.

QUESTIONS

1. What symbology is found in the statement that Jesus taught "a very great multitude" by the seaside?
2. What circumstances must surround the implanting of Truth in the mind?
3. Why is denial necessary first?
4. Is patience essential to the forming of desirable thought habits?
5. What are some of the conscious thought processes that make any chosen thought habit easy and natural to us?
6. What phase of mind is the fertile, reproductive one?

EXPECTANCY

In patient trust inside my room
I pray for God to break the gloom
And light a lamp where dark has been
But while I wait God will not mind
If I roll up the hindering blind
And let a ray of sunshine in.

—Frank David Harris

I DO NOT let remorse over the happenings o the past cast a shadow over today. It is tru that if I were able to relive certain exper ences I might act differently, for certainly should have the benefit of the understanding have gained in the meantime. But to reproac myself now or to let a feeling of sadness remai in my heart can in no way contribute to the pas which is gone, nor can it help me to meet pre ent experiences.

The word I did not say, the thing I did n do, the understanding I did not possess at son time in the past may cause me to have feelin of regret now, but the very fact that I feel r gret now shows that I have grown in unde standing, that I have developed a great capacity for thinking, speaking, and acti wisely and lovingly. The feeling of regret self-reproach vanishes when I bless the mem ries of the past as they come to mind and ha the courage to let them go now. As I face tod with a free and happy heart I shall be able meet present experiences so well that there w be no cause for future regret.

—*Martha Smoc*

Silent UNITY

All darkness is dissolved. I am one with the ever-renewing Christ light.

The Society of Silent Unity, founded more than fifty ears ago, is the healing department of Unity School, inistering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, aving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of ose to whom we minister. "Give, and it shall be given nto you; good measure, pressed down, shaken together, nning over."

Our Silent Unity group numbers some hundred conse- ated workers who are devoting their lives to God's work or humanity. They are proving daily that physical, finan- al, mental, and spiritual difficulties can be overcome by ghteous prayer. Even though everything else may have iled, we shall pray *with* you, for we have faith that "with od all things are possible."

We pray *with* you and also instruct you how to pray to e Father in secret in order that you may help yourself. lent Unity is praying always, and your co-operation in ayer is of mutual benefit. Do not hesitate to write to us r help because your problem is personal. All correspond- ce is confidential.

Address your request to Society of Silent Unity, Lee's mmit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I HAD BEEN very ill for five weeks. The doctors said they could do no more for me as my arteries were hardening and they knew of nothing that would help me. I also had phlebitis. I lay for five weeks twenty-four hours a day with my feet elevated.

I had a *Daily Word* for May 1948 which I had purchased here in Chicago. It was my constant companion during my illness; also your prayer "God is my help in every need." He was and still is and always will be.

I have just come back from a two-week vacation in Wisconsin on a farm. I did all the housework collected eggs, fed the chickens, canned seventy-one quarts of cherries and fifty quarts of raspberries and twenty-eight pints of cherry jelly.

The doctor marvels at me. Thank you for your help and God bless you all.—*Mrs. E. O. L., Illinois*

ABOUT four weeks ago my two-year-old nephew whom I have cared for most of his life was attacked by our dog. A friend called you for me. The prayer or words of Truth you gave her were almost identical

:o the ones I had repeated all night long, the night of the accident. I am happy to report that the baby was healed perfectly. We thank God and our friends at Unity for a perfect healing.—*C. S., Missouri.*

WROTE you about six weeks ago for your prayers, as I had X rays taken and they showed what appeared to be a growth or some obstruction in the bowels.

I had another set of X rays taken a month after the first ones and they turned out perfectly clear of any obstruction.

God has been very good to me and I thank you and bless you for your prayers. I told my doctor I knew prayers were what had helped me and he, being a praying man, said, "Yes," he knew God answered prayers.—*Mrs. E. K., Washington.*

Filled with Plenty

WHEN MY husband told me his position was at an end I wrote to Silent Unity asking for prayers. The answer was immediate. He was offered a position exactly suiting his requirements. He did not even have to seek it; the job came to him. He was not unemployed one single day but just went from one job to a much more congenial one. I have found that help is always immediate; and when I write to you such miracles always take place that one would be stupid indeed not to believe in the tremendous power of prayer to remove any obstacle, no matter how great.—*H. R., New York.*

He Shall Have Abundance

WORDS cannot express how thankful I am to you for your prayers and help. When I wrote to you I was very low in spirit and my business was very dull, but since I've started my prosperity bank everything is working out for me. My income is almost back to normal. Again I want to thank God and you for your prayers.—*E. S., Illinois.*

BEFORE I started using the prosperity bank I didn't have a dime saved and we were living up my small salary each week. After using the bank we were able to have some much-needed repair work done on our house. We have kept our other bills paid up too. It seems nothing less than a miracle to me.—*P. R., Illinois.*

I FEEL that I should write and tell you that two days after I received my prosperity bank I received through the mail a wallet which had been stolen thirteen months ago. In the wallet was a money order for twenty-five dollars, the approximate amount of money I had in the wallet when it was taken. I know it was the prayers that brought it back to me at a time when I needed it most.—*C. A., California.*

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My Help Cometh from Jehovah

I CAN hardly wait for UNITY to come. It seems as though it is meant just for me. Some of the things I read over and over again.—*J. G., District of Columbia.*

NCLOSED find a dollar bill for renewal of my subcription for UNITY.

I find the articles very helpful, deep and satisfyng. I have been a Unity student for eighteen years nd do not have the trouble understanding them as I id at first.—*Mrs. J. H., Washington.*

NCLOSED is one dollar for a subscription to *Daily Word.* I have been reading my mother's and have tained more peace of mind and harmonious feelgs in my home than ever before. My marriage was the verge of a complete break until I started ading *Daily Word.*—*Mrs. L. P., California.*

Free from Care

AST YEAR, I wrote asking you to pray with me that y husband be delivered from the curse of drink d gambling. He doesn't drink now and hasn't for year. He is so different and so fine. Your prayers e powerful. I thank God for the blessed privilege prayer.—*E. B., California.*

VANT to thank you for your prayers. They have cernly worked wonders. My husband hasn't had a nk since March and seems perfectly satisfied. This the first time in twenty years he has not touched oxicants.—*Mrs. P. Mc., Georgia.*

ME months ago I wrote to you asking your prayers my son, who was an alcoholic. I thank God and ry one of you that he has stopped drinking. He esn't look or act like the same man. God bless all.—*L. P., Tennessee.*

He Is My Refuge

SOME time ago I wrote to you asking for prayers for my four-year-old daughter B——. At the time she was turning into a "problem child." A short time after you started praying with me she began to improve, and today she is loving, sweet-tempered and a good playmate to the other youngsters.

I have been wanting to write to you for some weeks to let you know of this improvement. Just today a neighbor said to me: "B—— is certainly a wonderful child to have around. I was wondering what your method was." Another neighbor rang my bell and said: "I just dropped in to tell you how beautifully behaved B—— was at M——'s party yesterday. She was just the sweetest thing!" I've kept saying to myself, "Oh, thank You, God, thank You, God!"—*M. H., New York.*

A FEW WEEKS ago I wrote for help concerning a birth certificate for my husband. We were having difficulty obtaining it.

I received your letter and affirmation and within the hour I was led—so it seemed to me—to a paper that met the requirements for proof of birth, and we got the certificate in a short time.—*A. D., Illinois.*

His Truth Is a Shield

MY eleven-year-old son phoned me from school one day to tell me that he had lost the five-dollar bill I had given him to pay his teacher for some tickets he had sold. It was a terribly windy day, and almost

nything would blow for miles. The schoolteacher
ıd the pupils had searched the school grounds, but
ıey could find no trace of the five dollars. So I took
ıy trouble to the Lord, as we were very short of
ıoney at home and five dollars seemed a big loss
t that time.

I walked to the school grounds just as school was
ver, so my son could show me where he last saw
e money. We tore a piece of newspaper about the
me size as the bill and dropped it on the ground,
ıd, in no time at all, it was whisked away out of
ght. I still affirmed that nothing is lost in spirit
ıd continued to walk over the grounds. I remem-
red a verse from the Bible that says,

"I will lift up mine eyes unto the mountains:
From whence shall my help come?"

ıd then I let my feet go anywhere they wanted to
ke me. As I stepped over a pool of water, I saw
e five-dollar bill. I stopped and picked it up, all
e time thanking my heavenly Father for leading
e to the right place, when so many had looked and
led to find it.—*E. K. W., Washington.*

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Father, I Thank Thee

ORDS cannot express how much the teachings of
ity and Silent Unity's prayers are helping me. I
learning how to live all over again; to be at peace
h the world and myself. I give thanks to God ev-
day that the Unity teachings have come into my
, and I also give thanks for Silent Unity.—*D. D.,*
sconsin.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 20 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
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Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
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Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 523 N Maclay ave
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 201 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 12353 Moorpark
Taft—Della Shutts, 631 North
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Pueblo—Edith Wilshire, YWCA

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Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winthrop
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

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Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 Broadway
Delray Beach—Frances Jarrell, 415 Atlantic
Fort Lauderdale—Nora Campbell, Woman's club
Fort Meyers—Fermor Guitteau, 829
Jacksonville—Wm & Bonnie Grenan, Lomax at May
Lakeworth—Maud Guitteau, Woman's bldg
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Orange

acola—Eva Rosencranz, 114 W Gar-
n

ord—Carolyn Parsons, Valdez hotel
etersburg—Louise Beaty, 801 6 ave S
pa—Ruby Wagner, 626 No B
Palm Beach—Fannye Treaster,
orge Washington hotel

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e; Mabel Butts (col) 382 Ashley NW

HAWAII

olulu—Marie Handley, 240 Lewers rd

IDAHO

—Christopher Scott, Pinney bldg

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mington—Hazel Erisman, 108 E
lberry
paign—Viretta Sutherland, City bldg
go—W I & Anna Hoschouer; 306 S
bash; Unity, 64 W Randolph; Edith
nolds, 116 S Michigan; Janet Beau-
, 410 S Michigan; Margaret Halsey
1) 322 E 43d; Henrietta Gorden
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ge—Hazel Erisman, 317 W Decatur
Louis—Florence Schaefer, Broad-
w hotel
ton—Maud Kellogg, Evanston hotel
nville—Viretta Sutherland, Illinois
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on—Ethel Maguire, Central Com-
nity Church, 16th & Charleston
ord—Bernice Biggers, Empire bldg
field—Eva Conover, 709 S 7th

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ry
—Margaret Cain, YMCA
ond—Margaret Cain, Masonic
ple
apolis—Margaret Strahle, Claypool
l; Frederick Andrews, 8 E Market
)

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Moines—Betty Stitt, 3118 Grand
City—Mary Robinson, 236 Insur-
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—Harriet Pfouts, Jayhawk hotel
—Carl & Lois Moran, 3241 Victor

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lle—Maebel Carrel, 1322 S 4;
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port—Gilliam David, YMCA bldg

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Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

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Bay City—Aelola James, YWCA
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E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Jackson—Eleonore Krafft, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Muskegon—Leon Miller, YWCA
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Royal Oak—Walfred Taurainen, 101 S Troy

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Kansas City—Louis E & Ethel Meyer, 707 W 47th
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Livingston—Mary Wessel, 118 E Callender
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Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel
Plainfield—Unity, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin
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Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ethel Wedemeier, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

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Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

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Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cromley, Midwest bldg
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Tulsa—Grace Kehrer, 714 S Boston

OREGON

Portland—Marion Lance, 811 NW 20

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Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Oliver

PUERTO RICO

San Juan—Rafaela Melendez, Carnegie Library, stop 1

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Nashville—Susan Smartt, 1816 Broad

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El Paso—Mabel Peck, 130 E Rio Grande
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Houston—Lilian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
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Everett—Estelle MacPherson, 2609 Wet more
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald O'Connor, Arcade bldg
Tacoma—Warren Meyer, 1012½ A
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Milwaukee—Mae Lundahl, 1820 E Nor

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London—Mary Dunning, Moose temp
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Ottawa—May Duncan, National bldg
Regina—Unity, Thompson blk
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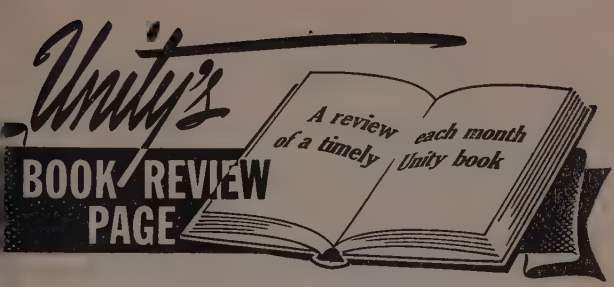
Mexico D. F.—Clara Kouns Lumpki La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.
Unity literature in Italian: 31 Via Ravadera, Tone Pellice (Torino) Italy



How I Used Truth

By H. Emilie Cady

How I Used Truth is a book of selected articles H. Emilie Cady, articles that emphasize the impor- ice of living in the awareness of being God-sustained well as God-created. "God not only created us in beginning," says Miss Cady, "but He is the very ntain of Life ever abiding within us." Although n are almost universally agreed upon the first part this statement, few have come to a very profound lization of the latter part of it. Miss Cady further es: "He who created us did not make us and set apart from Himself, as a workman makes a table or hair and puts it away as something completed and y to be returned to the maker when it needs re- ring."

The eleven articles that comprise the volume *How sed Truth* are wonderfully expressive of the divin- of God's children. Each article is a spirit-moving eaty to do something about the Truth we know to let the Father manifest through us in His own .

(Bound in durable and handsome black Fabrikoid, *How ed Truth* is a standard Unity book, priced at $1.)

Dedicated to you . . .

. . . Who would emerge out of an old world into a new

. . . Who would catch a new vision and thereby find inspiration, hope, and courage

. . . Who would accept peace, health, and plenty

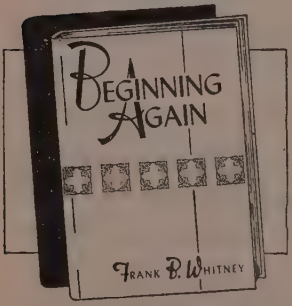
BEGINNING AGAIN

by Frank B. Whitney

This book is especially helpful now—when your thoughts are turned toward a new year, a new beginning, and a new chance for happiness.

"You can begin again!" With these heartening words Frank Whitney gives you encouragement in his opening chapter, and then through seven intensely interesting and inspiring chapters he tells you how to make a fresh start in health, in personal finances, and in human relationships.

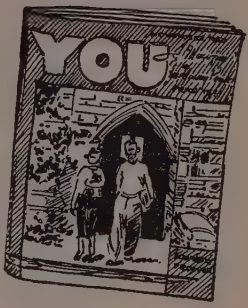
Start the new year with BEGINNING AGAIN, the book written by one who was wise, kindly, and companionable. After reading it, you will go forward with new courage to face and conquer your problems.



BEGINNING AGAIN is a standard Unity book, priced at $1.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Truth MAKES A DIFFERENCE!



If you did not know about the ruth teachings when you were a en-ager, there must have been any times since then when you ve thought how much happier, eer, and more productive your rmative years would have been d you known about Truth. Know- g this, you are undoubtedly inter- ted in helping others to discover e joy of the Truth teachings early in life—particularly ung people on the threshold of adulthood. And it is ssible for you to do so!

You can lead some young person—perhaps your own n or daughter—to Truth unobtrusively, and without reaching" or "moralizing," simply by giving him a one- ar subscription for YOU magazine, Unity's new monthly riodical for teen-agers. YOU magazine, through enter- hing stories and inspirational features and articles, instills eager young hearts the unfailing principles of Truth.

Why not do it today? Send a *gift* subscription for YOU the young boy or girl for whom you want the best of erything!

A year's subscription for YOU magazine is just $1.

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Lee's Summit, Mo.

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again	standard only $1
Favorite Unity Radio Talks	standard only 1
God a Present Help	standard only 1
God Is the Answer	*Dutch* $1; *English* 1
Great Physician, The	standard only 1
How I Used Truth	*German* $1; *English* 1
Lessons in Truth	*English* 1
Lessons in Truth	*German, Russian, Spanish, Dutch* 1
Letters of Myrtle Fillmore	standard only 1
Lord's Prayer, The	*German*
Lovingly in the Hands of the Father	standard only 1
Mental Equivalent, The	*German* $.10; *Russian*
New Ways to Solve Old Problems	standard only 1
Prayer in the Market Place	standard only 1
Six-Day Healing Practice, A	*Spanish* $.10; *English*
Whatsoever Ye Shall Ask	standard only 1

For Healing

Christian Healing	*English, German* 1
Divine Remedies	
Jesus Christ Heals	standard only 1
Truth Ideas of an M. D.	standard only 1
You Can Be Healed	standard only 1

For the Home

Meatless Meals (cookbook)	cloth 1
You and Your Child	standard only 1

For Prosperity

Both Riches and Honor	*French* $1; *English* 1
Prosperity	standard only 1
Prosperity's Ten Commandments	standard only 1
Working with God	standard only 1

For Inspiration

Best-Loved Unity Poems	standard only 1
Finding the Christ	*Russian, German, Swedish*
Have We Lived Before?	standard only 1
Mightier than Circumstance	standard only 1
Sunlit Way, The	standard only 1

For Devotion

Bible, American Standard Edition	6
Book of Silent Prayer	
Effectual Prayer	standard only 1
Silence, The	

For Advanced Study

Atom-Smashing Power of Mind	standard only 1
Christ Enthroned in Man	standard only 1
Know Thyself	de luxe $2; standard 1
Metaphysical Bible Dictionary	5
Mysteries of Genesis	standard only 1
Mysteries of John	standard only 1
Selected Studies	standard only 1
Talks on Truth	standard only 1
Teach Us to Pray	de luxe $2; standard 1
Twelve Powers of Man, The	standard only 1
What Are You?	standard only 1

Greeting Booklets

Are You Getting All You Want from Life? .10	Holy Bread
Be at Peace .10	Land Is Bright, The
Challenge of the Dawn, The .10	Life Is Consciousness
Daily Resurrections .10	Mental Equivalent, The
First Things First .10	Preparation for Easter
Gift of Immortality, The .10	Recipes for Living
Gift Imperishable, The .10	Sanctuary
God Is Blessing You Now .10	Song of Life, The
Good News, The .10	To Them That Ask
Great Helper, The .10	Way of Faith, The
	Where I Am King

(12 copies of these booklets for $1. Envelopes included)

For Children

Crybaby Kangaroo	
Jet's Adventures	
Jet and the New Country	
Teach Me to Pray	

NEWS from UNITY

New Unity Pamphlet

many enthusiastic comts were received on ARY'S two recent articles d "What Unity Teaches," en by Elizabeth Sand ner, that it was decided to ish these articles in pamt form.

he pamphlet, which will ear under the title *What y Teaches,* will be ready distribution on or about ary 1. It will contain the articles just as they ared in UNITY magazine. rs. Turner's explanations the precepts taught by y are exceptionally clear, rstandable, and interestfor she writes with auity and with wholehearted usiasm for the work of h she has been a part good many years.

he pamphlet *What Unity hes* will be free of charge ideal for giving to friends who are interested in Truth and want to learn more about it. You may obtain copies of this free pamphlet by addressing Unity, Lee's Summit, Mo.

Healing and Prosperity Thoughts

Readers of UNITY will be interested in knowing that the healing and prosperity thoughts printed each month on the inside front cover of the magazine are now being taken exclusively from the writings of Charles Fillmore, cofounder of Unity.

Of further interest is the fact that these healing and prosperity statements are followed on Page 47 of the magazine by Mr. Fillmore's article in which he enlarges on the ideas presented and explains in detail the statements for meditation that he has chosen.

This practice was adopted,

beginning with the November, 1950, issue of UNITY, because it was felt that Mr. Fillmore's many wonderful dissertations on the subjects of healing and prosperity would be of great help to UNITY'S readers. Your comments are invited.

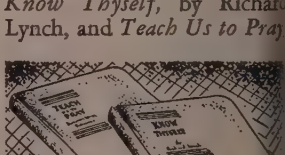
Good Neighbor Fund Helps Servicemen

In appreciation of free literature sent to him by Unity's free literature department, a soldier in the medical corps writes: "I thank you for your efforts for the boys in the service. . . . I have always believed in God but can now see where I lacked faith and understanding of His principles. Since entering the service I have come to realize what it means to work with God, and my blessings have been numerous."

As young men of this nation are called into the armed services in the present emergency, the Good Neighbor Fund work will be extended to include army-camp libraries and individual soldiers, sailors, and marines. Subscriptions for Unity magazine will be sent free to all servicemen and servicewomen whose names we receive. This ministry is supported by contributions from loyal Unity friends. Those who would like to help may address Good Neighbor Fund, Unity, Lee's Summit, Mo.

A Special Announcement

In order to make room for new stock, Unity announces the intended clearance of the de luxe editions of two of the Unity books. These are *Know Thyself,* by Richard Lynch, and *Teach Us to Pray*



by Charles and Cora Fillmore. The remaining supply is limited (there are approximately 70 copies of *Know Thyself,* 200 of *Teach Us to Pray),* and the books are priced at $2 a copy. In contrast to the standard editions of *Know Thyself* and *Teach Us to Pray* the de luxe editions are beautifully bound in

ck, flexible imitation
her and are printed on
book paper.
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ies of these de luxe edi-
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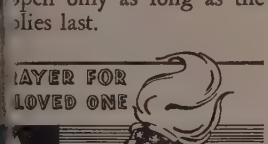

ssing Card
ublished

your son, husband,
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distant part of the
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y's free blessing cards
led *Prayer for a Loved*

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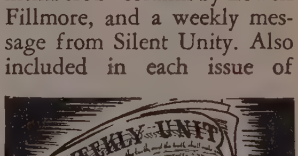
ng card, which was in
demand during World
II, was discontinued af-
e war. Now, with many
going into the armed
ces again, *Prayer for a*
d One has been repub-
l. R. H. Grenville, a
known writer of helpful
es and poems, is the au-
of this inspiring and
rting blessing. Address
your request for the free blessing card *Prayer for a Loved One* to Unity headquarters, Lee's Summit, Mo.

Do You Read Weekly Unity?

Weekly Unity, like UNITY magazine, is a publication that has helped many in their search for Truth. Contained in each issue of this 8-page periodical are true-experience articles telling of ways in which Truth has brought healing and happiness, an inspiring "Things to Be Remembered" column by Lowell Fillmore, and a weekly message from Silent Unity. Also included in each issue of



Weekly Unity is the International Bible lesson for the week along with a clarifying Truth interpretation, poems, a testimonial column, and announcements of Unity lectures in various cities. Let *Weekly Unity* help you build a more solid working foundation of Truth. A year's subscription, fifty-two helpful issues, is just $1.

Parents and Children Study Truth Together

Sunday-school teachers and parents of growing children often remark that the most difficult part of their job is to answer a child's questions about God and to explain the Christian precepts to him in

a way that he can readily grasp and use.

At times such as this, the *Unity Sunday-School Leaflet* can be a real help. The *Unity Sunday-School Leaflet* is a four-page sheet containing the complete Bible text and the Unity interpretation of the International Sunday School Lessons for young people and adults, together with stories for children that bring the lesson down to the level of the child's understanding.

A four-page Teacher's Section accompanies each month's supply of *Leaflets* and contains aids and suggestions for teaching. The *Unity Sunday-School Leaflet* may be obtained on the subscription plan, with lessons mailed monthly, for $1 a year.

Why Not Tithe?

The first month of the new year is a good time for Truth students to resolve to discover the joys of tithing during the coming year. An excellent discussion of why we should tithe and how we should go about it may be found in the free booklet *As You Tithe So You Prosper,* by Louis H. Meyer. You may have a copy of this free booklet by sending your request to Unity School of Christianity, Lee's Summit, Mo.

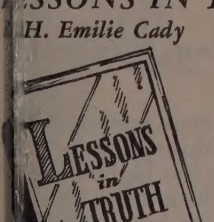
For More Effective Prayer

Anyone desiring to improve his praying habits so that he may realize his heart's desires will profit by reading Frances W. Foulks's suggestions in her book *Effectual Prayer.* She tells what true prayer really is in a manner that will help you see how you can increase the efficacy of your prayers. Her ideas will aid those who, by the very nature of their prayers, may be unknowingly limiting their abundance. *Effectual Prayer* is a standard Unity book priced at $1.

NITY'S BASIC TEXTBOOKS

ESSONS IN TRUTH

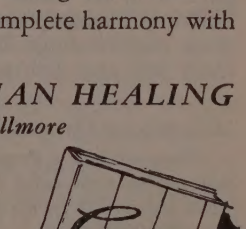
H. Emilie Cady



This is the book for beginners to use when they begin their study of Truth. Written in simple, direct language, its twelve lessons take you into a new realm of thought, giving you a deeper understanding of what God's ws are and how to work in complete harmony with m.

CHRISTIAN HEALING

by Charles Fillmore



is is a book for the adced student of Truth. It phasizes ideas as being foundation of all that n desires and reveals the t that man plays in bringideas into manifestation. eals with subjects of vital portance and is a storehouse of spiritual illuiation.

se standard Unity books are of a companionable size, nd in durable black Fabrikoid, and priced at $1 each.

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Are You Making Progress?

Do you seek a better living, a more prosperous, successful, and complete life? These blessings can be yours if you will take God into partnership, for He has provided an overflowing abundance of good things to fill your life.

The Unity Prosperity Bank drill can help you establish the habit of prayer so that you can co-operate with God in bringing true prosperity into your life. Each day as you pray, remember to bless a portion of your substance and place it in the Bank. With the amount you save, send UNITY gift subscriptions to your friends so that they may share your blessings. Each day of the Bank drill, Silent Unity will pray with you for your prosperity and success.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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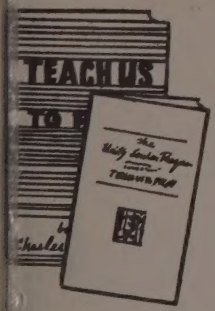

MAKE LENT A TIME OF FULFILLMENT

Beginning February 7, Unity students throughout the world will make the following forty days—the Lenten season—a time fulfillment of the deep desires of the heart.

The Unity way of observing Lent is more than a surface nial of the desires of the physical body; it is denial on the ritual plane of the reality of evil. During Lent, Unity dents fast from tendencies toward negative thought, ech, and action. They concentrate on learning how to une themselves to Divine Mind through prayer, and y are aided by their simultaneous study during the nten period of the book TEACH US TO PRAY, by arles and Cora Fillmore.

You are cordially invited to join us this year in observing t the Unity way. In order to take part you will need opy of the book TEACH US TO PRAY and its accom- ying booklet *The Unity Lenten Program*. The book y be obtained for $1 from your local Unity center or ect from Unity headquarters. The booklet will be in- ded free with each copy of TEACH US TO PRAY ered.

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LEE'S SUMMIT, MO.

Garrett Biblical Institute
The Library
Evanston Ill U

Prayer for the New Year

Myrtle Vorst Sheppard

Lord, may the year that is dawning
Be one in which my heart will be
Reconsecrated to the joyful task
Of serving You. Direct my efforts
Day and night toward a championing
Of the right. Let brotherhood
My watchword be. Open my eyes
That I may see the good in all men
Who righteously follow You,
What-e'er their race or creed may be.
Grant too that by the things I do
I may lead wandering souls to You;
That having shared the comforts of Your
Loving breast with those who hungered
For Your word, I may be doubly blest!